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TERMS.

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For the Western Luminary.

The Bible—Divine.

The endowment of the human mind by its Creator with an eager desire for the attainment of knowledge, is a blessing which we can never too highly appreciate. The mind of man is never satisfied at the perception of any change, or the observance of any phenomenon in the world either of nature or mind, until he has traced it in all its relations of cause and effect, and given some rational and philosophical solution of its occurrence. To this curious, investigating property of mind is owing the rapid progress of science, and the ascendency in point of moral and intellectual culture, of civilized over rude and barbarous nations. It is a property, the cultivation of which we should never be so ungrateful to its author as to neglect. Its province however has its limits, and is susceptible like every other property of the mind, of being perverted; and of transcending its proper limits. By observation and induction, man has been able to trace the relation subsisting between a few of the objects around him, so as to account for some of the phenomena which are exhibited to view in the great laboratory of nature; and this not unfrequently flatters him with the assurance of being able to comprehend the cause and true nature of every change and event which transpires in *the natural world.*

Active in the investigation of nature and nature's laws, and buoyant with the hope of penetrating the rich and deep mines of the unknown, he is sometimes led on to the adoption of opinions, and the solution of phenomena, which subsequent and more thorough examination proves to be absurd and wholly baseless. This is not unfrequently the case in scientific researches even in the department of physics, which is more tangible, and in the consideration of whose laws and relations we arrive at our conclusions with more confidence and certainty than any other department of science. The great uncertainty however which attends the result of our enquiries in this most perfect of sciences, is calculated to remind us of the diffidence with which we should approach a consideration of the more abstruse subject of morals; and the caution which becomes us in the conclusions we deduce and the opinions we adopt, more particularly in regard to that subject which involves the relation we sustain to the Great Author of our existence.

The success with which we meet in the investigation of natural science, has a tendency to strengthen our confidence in the powers of our own mind, and indispose it for the reception of any truth which is not comprehensible by it: hence the reluctance we feel in yielding our assent to any truth which transcends the limits of our investigation, and defies the powers of human reason and judgment. Too implicit a reliance upon the deductions of reason I am disposed to regard as one of the most fruitful sources of error in the religious world; particularly with respect to the revelation of Divine truth as exhibited in the oracles of Holy Writ. The Bible we regard as emanating from Him whose character is infinite,—whose plans are inscrutable—and whose ways are incomprehensible and "past finding out." He has assured us that "his ways are not as our ways nor his thoughts as our thoughts, but as high as the heavens are above the earth are his ways above our ways and his thoughts above our thoughts." In our fallen, degenerate state, therefore, it could not be expected that a revelation from such a character should harmonize with our reason, or be congenial with our taste. Such an incident would involve more mystery and be more irreconcilable with reason than any truth which it presents. Indeed were this a characteristic of the Bible it would divest it of one of the strongest internal evidences of divine origin: for coming from such a source, although the truth is clear and the duty plain, yet the reasons which actuated its Divine Author are inscrutable and must necessarily be so to every finite being. The Bible is full of mystery: and if we apply the same principle that we are so prone to adopt in the investigation of natural science, to receive nothing as true that we do not fully comprehend in all its bearings and relations, we will be in hazard either of rejecting the whole system of revelation, or of frittering it down to a level with erring reason, until its force and efficacy are destroyed. The subjects which are generally involved in religious controversy, which employ so great a portion both of the pulpit and press, are frequently not matters of revelation; and hence the difficulty of bringing them to a final decision. In his revelation to man, God has for good and wise reasons withheld his plans and purposes. That is no part of revelation, and therefore should compose no part of our investigations. "Secret things belong to God, and things revealed belong to us." No man then is justifiable in saying, that he will not believe a doctrine, simply because it appears unreasonable and is revolting to his feelings, if it be true that God's ways are not as our ways nor his thoughts as our thoughts. No doubt one of the great objects of revelation is to humble the pride of man and teach him his short-sightedness and imperfection, and this will lead him with a docile frame of mind to the pure fountain of knowledge—the volume of divine truth. The wisdom of our Creator in thus leaving our faith to rest upon his declaration without a revelation of his entire plans, and the reasons which prompt Him, is obvious in this, that it is made a beautiful test of the confidence and fidelity of his creatures. Having the inductions of reason on one hand, and the truths of divine revelation on the other, man has an opportunity of showing, in the seeming incongruity, whether he is disposed to avow the weakness and imperfection of his own mind, or exalt human wisdom, and impugn the divine wisdom and goodness. There are two circumstances which are calculated to present a barrier to the reception of, and implicit belief in, the truths of revelation, and doubtless often almost unconsciously beguile the most honest enquirer after truth. First, the source whence they originate is above our finite conception and "past finding out." Secondly, the incongeniality of the character of the author with those addressed—originating in perfection itself, and directed to those who are fallen and depraved. I feel well assured that the inquirer after truth who expects to make the doctrines of the Bible harmonize with his views and feelings, unless he is satisfied to bring his mind to a point of reconciliation with that which is mysterious and incomprehensible to a finite mind, will always be "stumbling at the word," and employ all his energies in a fruitless attempt to grasp that which was never placed within the reach of the human mind.

THEOPHILUS.

For the Western Luminary.

Curious Things.

MR. EDITOR,—I am told that the Papal church is infallible, and I verily believe that the Bible is divinely true; yet some how or other, they seem to differ wonderfully. These discrepancies are strange things, Sir; right *curious things.* I will mention a few out of many. Will you please to clear them up, Sir?

1. Our Saviour says, "*My kingdom is not of this world,*" John 23: 36. But the Pope would make us believe that it certainly is:—Is he not Christ's vicegerent, the head of the visible church on earth? And is he not, to all intents and purposes, a *temporal* Prince? Does he not lay taxes, levy armies, contract alliances, send and receive ambassadors, aye, and *wage war, too,* as other temporal Princes do? Mr. Editor, this is a curious affair, will you have the goodness to explain it?

2. Our Saviour says, "*Search the scriptures,*" John 29: 36. Now, this precept, it is well known, the Pope abhors; yea, loaths it, Sir. We have heard of the case of the poor Huguenots of France, who were forbidden to read their Bibles; and I have not forgotten that famous Bull of the Pope, some fifteen or twenty years ago, in which he denounced the Bible Society as a "moral pestilence." Mr. Editor, can you tell me how many Bibles are in Spain? in Portugal? in Italy? The Bereans were commended for searching the Scriptures, and in the Revelations *they* are said to be blessed who read, and who hear the words of the book of this prophecy. I should like prodigiously, to know, Sir, what man the Pope ever commended, or blessed for any thing of this kind! I am strongly inclined to think that the Bishop of Rome has a natural antipathy to the sacred volume, and had just as leave see dragons multiplied, as Bibles!

3. The Scriptures tell us, 1 Tim. 2: 5, that "*there is* ONE *Mediator between God and man, the Man Christ Jesus:*"—What says the Pope?—Many thousands! Only look into their books of devotion. And, mercy on me! What a long list of saints, or mediators! And who, do you think, heads this glorious company? The blessed Saviour? No indeed, Sir, he is kept very much out of sight. The Queen of Heaven! The Queen of Heaven! *alias* the Virgin Mary! (amici teneatis risun.?) Yes, the Virgin Mary stands conspicuous amongst them, as Debrorah leading on her marshalled forces, or the moon amid the lesser stars! Oh shame! where is thy blush? Religion of the Bible! whither art thou fled?

4. The Bible says, "*A Bishop must be the husband of one wife:*" 1 Tim. 3: 2. Bad doctrine, says the Pope. He must be the husband of *no* wife. "Have we not power," says Paul, 1 Cor. 9: 5, "to lead about a sister, a *wife,* as well as other Apostles, and as the brethren of the Lord and *Cephas?*" You may lead about a *sister,* says the Pope, wherever you please, but as for a *wife*—Look ye, Paul, and the rest of your preachers, I will allow no such thing. It is all wrong. If you trespass here, you shall rue it.

5. "*By grace are ye saved,*" says the Bible. "False doctrine," says the Pope: "By *works,* to be sure." "Not by works," says Paul, "lest any man should boast." "Paul, I tell thee, thou art a ninny," says the Pope, "thou knowest nothing at all about the matter. Why, I have a surplusage of good works laid up in store. My Monks and Friars and Anchorites and Nuns have filled up my treasury to overflowing. Otherwise, how could I have granted indulgences so liberally as I have done?"

6. "Thou shalt not make unte thee any graven image," says the Bible, "or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor serve them." Now, Mr. Editor, not ten years ago, I stepped into a Roman Catholic chapel in one of our cities, and lo! I saw upon the altar, and upon the walls, a great many images and likenesses; and that is not all, Sir, I saw the Priest, *bow down before them,* perhaps twenty times in one hour! All this appeared very strange to me; and happening to take up one of their books of devotion, I looked for the ten commandments, and behold, the *second* was not there! Can you tell me, Mr. Editor, what they have done with it? "They have taken away my Lord, and I know not where they have laid him."

7. In 1 Cor. 14th chap. Paul strongly condemns the practice of *speaking in the church in an unknown language.* "If I know not the meaning of the voice," says he, "I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." Mr. Editor, it so happened, that one day, I went with many to a certain Chapel, (it was a high day, Sir,) and lo! the man at the altar, dressed in curious garments, the like of which, I am sure, Peter and Paul never wore—the man at the altar, (and with his *back to the people*)—*was talking in Latin!* Think of that Sir. Is not this a curious affair? The congregation knowing no other language than their own mother English—and the *Priest talking in Latin!* If this is not a farce, does it not look something like it? Really, Mr. Editor, it seems to me, as if these same Romans, and the Apostle Paul had had a falling out, and had determined that they would not agree in any thing. No matter which side the Apostle takes, the "Bishop," it seems, is sure to take the other.

8. "*I heard a voice from heaven,*" says John, "saying unto me, *Write, blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, they do rest from their labors, and their works do follow them.*" Now Sir, it so happened, that, in this same country of ours, some time ago, two favorite sons of "*The Church,*" died, and about one year after their death, notice was given in the public prints, that on such a day, Mass would be said or sung *for the repose of their souls!* How is this? If they were the favorite sons of "*the Church,*" how comes it to pass that they did not die in the Lord? If they died in the Lord, why did they not have the rest spoken of in Scripture? And if they attained that rest, why should Mass be said for their repose *one year after?* But we find that the cases alluded to are not uncommon. "A solemn service," says a late Roman Catholic paper—"was performed in the Cathedral of the Holy Cross, for the repose of the soul of the Most Reverend Dr. Whitefield, late Archbishop of Baltimore, on the 25th inst." Now, Sir, if an Archbishop in "the only true church"—and withal one too who is "*Most Reverend,*" finds no repose in death, it appears to me that their religion is not the same with his who said—"To me to die is gain." And again, "Absent from the body and present with the Lord." What is your opinion, Sir?

9. Connected with the Papal Hierarchy we find a notable company of Cardinals, Deans, Legates, Archbishops, Monks, Friars, Nuns, &c. &c. Did such creatures have any existence in the days of Peter and Paul?

10. In the Papal church we find seven sacraments spoken of: In the Bible only two:—Baptism and the Lord's supper. Where did the other five come from? I am prodigiously at a loss here! "Jesus I know and Paul I know; but who are ye?"

11. In the sacrament of Baptism, it appears that pure *water* was made use of—*and nothing else;*—but in the Papal church we find salt, and spittle, and oil, and I believe some other curious things which the Apostles never dreamed of! In the name of common sense, when and where, and how, did these Romans learn to disfigure and make ridiculous a rite, originally so solemn and so simple?

11. In the sacrament of the Lord's supper, the Bishop of Rome says that the bread and wine, after consecration, are converted into the *real* body and blood of Christ. Then assuredly Christ has been offered more than once. But this, Paul in his Epistle to the Hebrews positively denies. Here again we see the Apostle and the Pope at variance with each other. We cannot get them to agree, Sir. The thing is impossible. Just show me where Paul stands, and *just opposite,* you may look out for "his Holiness!" Only one curious thing more.

13. The Bible says to those who are called to the sacred office—"Preach the word; be instant in season, out of season;"—and we know that the apostles preached *very* frequently. Mr. Editor, how often does the Bishop of Rome preach? Does he preach once a month? Does he preach once a year? A LEARNER.

From the Cincinnati Journal

LETTER FROM PRESIDENT YOUNG,

ON SLAVERY.

DEAR BROTHER,

I promised, several weeks ago, to send you some remarks on the 'Declaration and Resolutions of the Synod of Kentucky, in reference to slavery.' Absence from home and a variety of pressing duties, have caused some delay in the fulfilment of this promise, and they must now excuse the marks of haste and carelessness which may be apparent in the manner of its performance.

The most important principles, which are either expressed or implied in this paper, may, I conceive, be conveniently and clearly exhibited in the following propositions:

1. The system of slavery (or involuntary and hereditary bondage) is sinful.

2. It is not sinful in an individual, to retain his legal authority over those of his servants whom he sincerely and conscientiously believes to be unfit for freedom, while he is, by the application of proper and vigorous means, preparing them for the right and beneficial enjoyment of liberty.

3. It is sinful in any individual, to delay the commencement of these benevolent and conscientious labors, or to prosecute them deceitfully, when they are commenced—thus retarding unnecessarily the day of complete emancipation.

The chief expressions, of whose meaning these propositions are a more full developement, are the following, viz: 'This synod, believing that the system of absolute and hereditary domestic slavery, as it exists among the members of our communion, is repugnant to the principles of our holy religion as revealed in the sacred scriptures, and that the continuance of the system any longer than is necessary to prepare for its safe and beneficial termination, is sinful, feel,' &c. &c.

There was a difference of opinion among the friends of the declaration, as to the propriety of the phraseology in the latter clause of this quotation. Some thought that it might convey to unobservant minds the idea, that *the system was not now sinful,* but was only to become so hereafter, in case proper efforts were not made to abolish it. If this position were really taken, it could be shown to involve the absurdity of affirming, that the system is *never actually sinful,* and yet is *always just about to become so.* For, if the fact that we have made no proper preparation for emancipation, could enable us to say with truth, that the system is not now wrong, but will become so, as soon as preparation can be made, (say ten or fifteen years hence;) then our fathers, on the same ground could have declared fifteen years ago, that the system was not then wrong, but that it would become so about this period; while our children, fifteen years hence, if we have not, in the interval, made full preparation, may, with equal propriety, say that the system is not yet ready to pass away safely, and is consequently not yet morally evil. Thus it would be only necessary for every generation, to neglect the duty of preparation for emancipation, to make the system a perpetually innocent one.

Others, however, considered that this erroneous impression could not be conveyed, since the first clause of the sentence expressly declared the system to be repugnant to the principles of religion. They viewed the language of the second clause as expressing only the sentiment, that individuals were guilty, if they continued the system of slavery, but were acting with propriety, if they retained their legal authority over their servants, so long merely as the good of those servants, and the welfare of the community demanded its continuance.—They feared that many might view a denunciation of the system, absolute and unqualified by any such expression of opinion, as involving in guilt, all who, for any length of time or for any purpose, might continue to hold legal authority over those who are now their slaves, and as binding all who assented to it, to an immediate relinquishment of *all* a master's present power.

Any person, who has ever attempted to draft a paper on so delicate and difficult a subject, knows how small is the probability of so framing the expressions, as to guard against all erroneous inferences. Perhaps, there might be advantageously substituted for the disputed phraseology, some modification of language more happy in expressing the idea, that the master might, for a limited time, and simply with a view to the good of the bondman, retain his legal power, without a violation of that holy law, which requires us to do unto another that which we would that he should do unto us. There is no repugnance between this position, and the position that the system of slavery is wrong. If I am a slave-holder, and have used no vigorous and conscientious efforts to qualify my slaves for freedom, I have sinned; and if I now, earnestly and in good faith, set about the work of preparation, executing deeds of emancipation for my slaves to take effect at a certain, fixed period hereafter, by which period I may reasonably hope to be able to give them a suitable preparation—if I do all this, as duty requires—I do not expect my present conduct to cancel my past sin, but I do conceive, that I am now making all the amends in my power. So far from sinning *now,* my present course is virtuous and praiseworthy. There are three classes on whom the guilt of slavery rests: those who introduced the system among us, those who have assisted to perpetuate it either by actual efforts or by mere negligence, and those who are now refusing to co-operate in its extermination. Thus in asserting the sinfulness of slavery and the innocence of the gradual emancipation, we do not commit the absurdity of asserting that there is sin, and yet that no one is guilty; we only assign the guilt to the real criminals. We shield the innocent from false imputation—we strike the serpent, while we spare the sufferer who is struggling in his coils

In all analagous cases, every thinking man decides on the principle which we here assume. Suppose that a whole nation had engaged in an iniquitous war of aggression; that a part of them became, at length, aware of their sin, heartily repented of it, and desired that hostilities should cease. If the enemy should then refuse all terms of peace, short of their unqualified submission and surrender of their liberties, would those who had become sensible of their past sin, be now sinning if they should continue the war, and refuse to lay aside their arms, till they had secured their firesides from desolation by the foe?—Might they not, under this change of circumstances, continue the contest until they could secure a peace which would be preferable to death? Here a war of aggression has changed to a war of defence. While it continued to be *what it was at first,* those engaged in it were sinning; but *with its changed character,* it may be righteously continued by those who are now fighting only to bring it to a just termination. Here is the very same principle which we recognize as true, when we declare, that slavery is repugnant to the principles of justice; and yet, that the gradual emancipator, who is taking the proper steps which duty requires, is not participating in sin.

The declaration and resolutions of the synod are at war with the principles of the perpetual slave-holder on the one hand, and with those of the abolitionist on the other. The committee of synod, appointed under one of the resolutions to prepare an address to the churches on this subject, will, I doubt not, secure the position taken by the synod, against any assault from the advocates of slavery. In my further remarks, I shall, therefore, confine myself to a defence of gradual emancipation against the attacks of abolitionism.

A system of gradual emancipation is not a system of slavery. Whenever, in any place, the former is established, the latter is destroyed. The horrible feature of slavery does not consist in the fact, that is a condition of involuntary servitude; for this it has in common with a state of tutelage, and with apprenticeship. The shocking deformity, the Cainlike mark, which distinguishes it from all other miserable states, which gives it its sad pre-eminence of wo, is, that it is *a hereditary and perpetual condition. A limited servitude,* a servitude that is not transmitted to the offspring of the bondman, *is not proper slavery.* Those who are to be emancipated are really no longer slaves. The difference then, between the gradual emancipator and the abolitionist is not difference as to the criminal nature of slavery—they agree in considering it an erroneous evil—but it is a difference as to the best mode of getting rid of the evil. The gradualist terminates slavery by first changing the condition of his slaves into a kind of apprenticeship: he organizes them into a class of probationers for freedom. He still retains for a time his authority over them; but exercises it for their good as well as his own; and thus prepares them, as speedily as possible, for the enjoyment of self-government. The abolitionist would put an end to slavery by at once surrendering up to the slaves all his power over them, thus giving them the immediate and full enjoyment of absolute freedom. It seems strange, that a reasonable and unprejudiced mind could hesitate for a moment in deciding against the latter plan. An uneducated slave is little better than an infant with the stature of a man. To vest such a being with the power of uncontrolled self-government, is fraught not only with mischief to others around him, but with almost certain destruction to himself and misery to his offspring. What chance is there for the education and moral instruction of these tens of thousands of ignorant and depraved beings, when they are left to provide the elements of knowledge and virtue for themselves? Will they make efforts and sacrifices, to gain, either for themselves or their children, objects for which they have no taste, which their former habits have unfitted them to relish, and the value of which they are unable to appreciate? The paths to distinction and honorable employment are open to all classes of the whites, in our country; and yet, with all the stimulus which possible honors and distinction present, what numbers of our laboring classes neglect the education and improvement of their children! What hope, then, could we have of the future education of the colored race, if they were, at once, in their present state of ignorance, to be emancipated? The fathers would have no personal knowledge of the blessings of education; would they then make the requisite exertions to secure it for their children? The strongest motive to excite them to such exertion would not exist; for they would see, that knowledge could not place their children, hereafter, on the bench of the judge, or in the chair of the legislator. The evils which the race would be doomed to suffer from their almost hopeless and irreclaimable ignorance, and consequent degradation and vice, are truly appalling. But even these are, pehaps, less terrific than those they would inflict upon the country. If we are ever to be destroyed as a nation and our liberties are wrested from us, the catastrophe will be brought about by the ignorance and vice of the populace. Is it then wise, is it patriotic, is it humane, to constitute, by our own act, an immense, self-perpetuating, and increasing mass, which shall contain, in its own bosom, the very elements of our destruction? And what do we propose to gain, that we should be tempted to cut the sluices, and let in this deluge of evils upon us? Why, we will thus be able to give their freedom to those of the present generation of slaves who are not, and cannot be prepared for its enjoyment. This is absolutely all that can be gained by abolition more than will be secured by gradual emancipation; for the gradual emancipator is desirous to give their freedom to all, even of the present generation, who can be fitted for its safe enjoyment. So that the only object which abolitionism proposes as a compensation for all the miseries it will introduce, is to give liberty to those to whom it must probably prove a curse.

There is something in an unlooked-for translation from an old and known position, to which the feelings and habits had been long adjusted, that tries the steadiness and balance of any man's mind. He is cut loose from his ancient moorings—he is set to navigate a new and untried sea, without a chart, without a familiar cape, or promontory, or star, to guide him in his course. How common is the observation, that few heads can bear sudden prosperity without being turned by it. And can we expect that the head of the slave will be proof against the giddiness produced by instantaneous elevation? It is one of the worst results of slavery, that it benumbs the intellect of its subject, contracts their mental horizon, enfeebles their conscience, and removes from them those higher motives, whose operation forms the character to dignity and virtue; while it leaves them to the constant influence of the meaner principles which form the character to litleness and vice. Would it not, then, be strange and unnatural, that these beings should bear a reverse of condition, better than ordinary men, which tries the strength of the soul? There are numbers of this unfortunate caste, whose highest conception of emancipation is deliverence from labor, and to whom freedom would present no charm, if unattended with the luxury of idleness. It is futile to speak about the power of benevolence in renovating their nature. Benevolence does not work miracles, or the benevolence of the Son of God, in dying for our race, would long since have converted the world. Let the benevolence of the master be *not only seen,* but *felt.* While he shows them, and *convinces* them, that their freedom shall be given, as speedily as they are capable of rightly enjoying it, let him set in operation that system of means which will rapidly expand the intellect, strengthen the conscience, and purify the heart. It is vain to say that freedom is the natural element of man:—that whatever be his character, freedom will improve him. I have not so read the history of man. I have learned that there are many conditions both of individuals and societies, where liberty has become a curse to those who have received it. The eye of the wretched prisoner, who has from childhood been immured in the darkness of a dungeon, cannot at once bear the full effulgence of the noonday sun. His diseased organ—diseased by his unnatural position—will not endure the sudden influx of its native element, in the fulness of its power; and though 'light is sweet and it is a pleasant thing to behold the light of the sun,' yet, *if he would enjoy it, if he would escape the destruction of his vision,* he must become accustomed to the delightful element *gradually.* If you keep him confined in his original dungeon, it is true that his organ of sight will never strengthen: and it is equally true, that if you keep the wretched African in his present *slavery,* his soul will never become more fit for self-government. But make him a probationer for freedom—let him become a proselyte of the gate—let him be brought into the outer court of the temple, and let him remain there, until he shall become capable of worshipping before the inner shrine.

I might speak of the great danger to the community from a universal and immediate emancipation. Does not the whole history of our race teach us the lesson, that a great and sudden revolution in the condition of society is always hazardous? It may be a transition from a worse to a better condition—but *the very change itself* rocks society to its foundation, and often overturns it.* I need not cite examples to sustain this position—for proof of it, I appeal to every page of history which records such a revolution. Now, can any humane and sober mind anticipate, without misgivings and apprehension, the change which would take place, by the sudden elevation of an immense, uneducated, and degraded mass of human beings, from their low condition to a full equality with the rest of the citizens? It may however be replied, that abolitionism does not demand for the black man, an investiture of equal civil

*I grant that a revolution, with all its miseries, is better than the perpetuity of great evils—but I contend that, if a peaceable and gradual change can be effected, it is unspeakably preferable.

rights. But the principle on which it relies for proving that he ought *immediately* to be emancipated, without regard to consequences, will prove equally well, that he ought to be invested *immediately* with all the rights of a citizen. Is the right, which every man has to personal liberty, any clearer, than his right to participate, personally or representatively, in the enactment of the laws by which he is to be governed? The advocate for abstract rights, and for the *immediate* enjoyment of all rights, is then, bound on his own principles, to contend that the slave should be *immediately* put in possession of equal civil privileges.

I am warned, by the space I am occupying, to turn from the dangers and evils of abolition, and notice as briefly as possible, the principle on which its doctrine is founded; for I conceive the principle to be as false, as the policy is erroneous.

Justice demands the immediate liberation of the slave from all authority of the master. This is the principle of abolitionism. But on what axiom does this principle rest? It is not self-evident—where then, is its proof? The general truth, that 'all men are by nature free and equal,' is relied upon to establish it. But this, like almost all other axioms of the same kind, admits of various exceptions, when you come to apply it. Freedom from authority is never claimed for lunatics or minors, for felons or prisoners of war, on the general ground that all are free and equal. The rule, which limits the practical application of the axiom, is this—*any class of human beings are restrained in the enjoyment of natural rights, wherever their own interest or the interest of society clearly demands their restraint.* Such restraint is certainly an evil, in itself considered, and can never be honestly continued longer than is absolutely necessary. If any man, then, believes that the future welfare of the colored race, as well as the interest of the community, demands some preparation on the part of slaves for emancipation, he must believe that *it is right to continue his authority over them for a time, while this preparation is making.*

Again: It is urged that the maxim, 'do unto others as ye would that they should do unto you,' requires that all the authority of the master should be at once relinquished. But, were I such as the vast majority of slaves are, I would that I were, for a time, retained under control, while vigorous means were brought to operate upon me, to fit me for the responsibility of self-government. I do not say that, if I *were* a slave, such would be my desire, as I would then possess all his ignorance and folly. The rule does not require, that I should do to another what if I were *stripped of my present capacity and judgment*, I would deem to be best for me—it simply requires me to *imagine myself in his condition*, and what I then think would be best for myself in such a *condition, that* to do unto him.

Any other exposition of this rule will strip it of all title to its well-known appellation of 'the golden;' and will make every man's desires the measure of his neighbor's duty. Were I a child, I presume that I would be disclined to the rod, even when it was needed. *Now* I would that, were I a child, it should not be spared; and thus, when complying with the advice of the wise man, I do unto my children as I would that they should do unto me.

'Common honesty,' it may again be said, 'requires that every one should receive a fair equivalent for his services; and this is never complied with while slavery continues.' True, but it may be complied with, and is complied with, by the conscientious gradualist. He may and will give, to those over whom he still holds legal power, a fair equivalent for their labor. In calculating the amount of compensation, however, all the items of expenditure for his slave family, for education, food, clothing, physicians' bills, &c. &c. are to be estimated. If the expenditure for an apprentice from the age of 12 to 21 is worth his labor during that period, how long ought one to labor to defray his charge during the useless years of childhood, or how much of the labor of the grown members of a slave family should go towards supporting the children? But all this is the calculation of the economist, and to him we leave it.

There are a few very plausible and sophistical objections to gradual emancipation, which demand notice.

1. *Slaveholding is a sin, and men should repent of all sin immediatcly—preparation for emancipation is only preparation for a future repentance, and in the meantime the sin is tolerated.* The term 'slave-holding' is used, in its ordinary acceptation, to designate the holding of our fellow-men in perpetual bondage, solely for our own profit and to their loss and injury. This is doubtless morally wrong, and ought to be at once abandoned. But is the gradualist a slave-holder, in the sense which that term is ordinarily used to convey? No: if he is a slave-holder, our Savior and his disciples were Sabbath-breakers. All work was prohibited by God on the Sabbath; yet 'it is lawful to do good on the Sabbath-day,' says the Lord of the Sabbath. To relinquish my legal authority over a servant, when its retention, for a time, will probably save him from misery, would be like refusing to pluck ears of corn on the Sabbath, when hunger was demanding them. A man may, indeed be performing the same external act to-day and yesterday; yet he may be acting righteously to-day, while yesterday he was sinning. This may arise from his performing the same act with different motives. Take an illustration of this principle. A man is riding on the Sabbath-day, to join a gang of robbers, that are to meet by appointment, to plunder a certain traveller, who, it is known will pass a particular spot. He is seized, during the ride, with a conviction of the enormity of the sin in which he is engaged, and determines at once to repent. Should he dismount, and spend the rest of the day in the woods, when the impression of his guilt was fastened upon him? or should he not continue to ride on, (though it was the Sabbath,) that he might warn the unsuspecting traveller, and deliver from evil him whom he had intended to rob? Here he would be, at different periods of the same day, performing the same external act—yet at one time he was deeply transgressing, at the other he was bringing forth works meet for repentance. Even so the enlightened and conscientious master will not at once throw up his authority, and thus relinquish the chief part of his power to benefit his servants—he will continue to exercise it for their good, as well as his own, until they can be safely trusted to take care of themselves.

Why is slavery morally wrong? Because it inflicts misery on the slave. Is it *right*, to be so impatient to extricate him from his present miserable condition, as to expose him to other and equally great misfortunes? The advocates of abolition, in their impetuous eagerness to deliver the slave from his present calamities, remind me of the nurse of Meshibosheth, the son of Jonathan, who ran so fast with her charge to save him from the Philistines, that she let the child fall, and *lamed him for life.*

I once knew of a sea-captain, one of whose sailors, on a certain occasion, lost his hold of the rigging and fell upon the deck. He lay for a moment motionless and apparently dead. Without waiting to procure his lancet from the cabin. the kind-hearted commander, eager to save the life of the seaman, instantly opened his penknife, and gashed the arm of the sufferer. The poor fellow recovered from the effects of his fall; but he never recovered from the effects of his captain's misjudged and impetuous kindness—his arm was ever after useless, in consequence of the gash. Would it have been a sin to have waited a moment for the lancet? And is it a sin in a Christian master to take a safer, though it may be a somewhat slower instrument for elevating his bondmen? Gradual emancipation is the lancet—abolition the penknife.

Permit me to use, in refutation of the duty of an immediate relinquishment of all authority over the servant, an illustration which I have frequently advanced in colloquial argument, and to which I have never heard what I deem a satisfactory answer. Suppose the Czar of Russia were to become convinced of the sinfulness of exercising despotic authority over his fellow-men, would it be his duty, at once, to surrender his present power, and afford his people an opportunity of establishing a republic? Every man sees the folly of pursuing such a course. By holding his present station, he could institute, and secure the operation of means, which would work upon his people to fit them for the noble condition of freemen.—By abandoning it, before time had been given to raise them from their ignorance, and slavish feelings, and habits, he would probably plunge them into misrule, anarchy, and bloodshed, and be the instrument of at length imposing upon them a tyranny more galling than that under which they now groan. But if he would not sin in retaining his authority, *which is absolute over millions*; neither would the private master sin, in retaining *his less despotic power, which extends only over a few individuals.* Or is it less contrary to the laws of nature and the principles of revelation, to *hold millions* in absolute bondage than to *hold tens?*

2. Another objection to the doctrine of gradual emancipation, is, that *preparation has long been talked of, but has never been made.* We simply remark, in answer to this, that we are not bound to defend the deceitful slave-holder, who pleads the unfitness of his slaves for freedom, and is yet found using no vigorous means to qualify them for such a state. Is a hypocrite's false profession of serving God, which heuses as a cloak for his iniquities, any argument against the duty of every man to profess true religion? It is the duty of a master to prepare his servants for freedom, and then give it to them. He is not freed from the obligation to discharge *his duty*, by the shuffling and prevaricating conduct of others as to theirs. We are not arguing in favor of *talking* about preparation, but of *actually making it.*

3. 'The slave-owner,' says the abolitionist, 'is constituted judge in his own case, on the plan of gradual emancipation, and it is left to his conscience to decide whether the slave is ready to go out free.' True: and what other judge, whose decisions will avail you aught, can you procure, but *the conscience of the slave-holder*? You may convince another man, that the doctrine of abolition is sound; but, if your arguments do not tell upon the conscience of the master, his slaves remain in bondage. That self-interest, which would induce a man to deny the fitness of his servant for freedom, when he was really prepared—*that very self-interest* would make him deaf as an adder to all the reasonings of the abolitionist. The gradual emancipator and the abolitionist alike appeal to the judgments of interested masters; but we appeal with stronger probability of success, because our views are more in accordance with what he knows to be fact, and are liable to fewer objections—we then have a better chance of seizing upon his conscience and inducing him to act aright. There are many duties prescribed in God's word, for the discharge of which you can lay down no correct rule that is not liable to the objection, that a deceitful conscience may rest satisfied with performing less than is required. We are commanded to give liberally to God's service, according as he has blessed us—but *the when, the where,* and *the how much,* each individual is to contribute, are matters which every man must settle for himself, in view of the account he must render to God for all his deeds.

I had intended to have exhibited at some length my views of the impolicy of abolitionism. But the preceding remarks have extended so far beyond their anticipated limits, that without giving to the readers, which might be urged, that amplification which is necessary to secure to them their proper force, I will merely direct attention towards them.

The doctrine of abolition will never secure the liberation of the blacks, because

1. Its advocates excite so much prejudice against themselves by the ultraism of their views, that even the force, which really exists in their arguments, will not be allowed to them. The reasonings of those, who are considered enthusiasts, are heard to great disadvantage. The result is the same whether enthusiasm and fanaticism be justly or unjustly imputed to them.

2. There are few of the slave-holders who will give even a hearing to such as profess a doctrine which they believe to be so wild. Now these are the men who must be operated upon, if we ever get rid of slavery. It is, then, all important that they should be so addressed as to keep them still accessible to the truth.

3. The principles of abolitionism can be refuted, or to say the least, plausibly answered by practical difficulties.

For inducing the slave-holders to manumit, they rely solely on the operation of their consciences, and thus they neglect all appeals to their interest. I have never yet read of an instance of a general voluntary emancipation by the masters, except when they had been made to see that *interest* as well as duty urged to the performance of the act. The abolitionists then, throw away the strong and tried lever, by which this work has hitherto been in all cases, advanced, and apply their whole force to a comparatively weak and untried one. They are like Francis 1st, at the battle of Pavia. His splendid park of artillery would have gained him the field, had he given it time to play; but he must signalize his valor by drawing his royal sword, and charging an enemy, on whom, with such weapons, he could make no impression—defeat and the loss of liberty were the forfeit of his folly. Duty and interest can be shown to coincide on the plan of gradual emancipation—they cannot on that of abolition. It is vain to say, that the temperance reform shows what conscience can effect. If every signer of the temperance pledge had been called upon to record his name, at a sacrifice of from $500 to $10,000, the number on our lists would have been, *not hundreds of thousands—scarcely hundreds.*

5. Men naturally dread sudden revolutions in society. It is felt to be a matter of great importance to effect even a desirable change gradually; for thus only can they escape a dangerous convulsion. We could not, then if we wished, induce men to hazard the shock, where they see another means by which they can effect their end without incurring any danger.

6. The destruction of slavery has always been effected by the process of gradual emancipation, except where it has resulted from the overturning of society. Certainly the most sanguine abolitionist cannot expect that it will even be effected here in any other than one of these two ways.

We hope and trust that, very soon, the example and efforts of patriots and christians will so enlighten the public mind, both as to the moral obligation and political and economical gain of universal emancipation, as to ripen the community for that decisive legislative action, which will exterminate the whole system, and cut off the entail of calamities which it threatens to fix upon us. May all the friends of humanity unite their efforts, vigorously, perseveringly, and kindly, to achieve this great and blessed victory! JOHN C. YOUNG.

Danville, Nov. 21, 1834.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 31, 1834.

TO SUBSCRIBERS.—Those subscribers who are in arrears, will have a favorable opportunity to transmit their respective dues, by the members of the Legislature, or the delegates to the anniversary meetings to commence at Frankfort on Tuesday, the 13th of January next. Mr. W. D. Skillman will be in Frankfort during the period of the anniversaries, and will attend to any business respecting the office of the Western Luminary. He may be found at Weisiger's hotel.

TO CORRESPONDENTS.—A number of communications on hand shall receive as early an insertion as practicable. Our Correspondents have our thanks for their aid in rendering our paper more useful and interesting.

Rev. S. Y. Garrison's article was received too late for to-day's paper. It shall appear in our next.

We are free to acknowledge our inability to answer the queries of "A Learner," on our first page. Will some Correspondent aid us?

EDUCATION FOR THE GOSPEL MINISTRY.—The article with this title, in to-day's paper, from the pen of the Rev. R. Smith, agent of the General Assembly's Board of Education, commends itself to the serious, prayerful attention of every reader. Will not the facts it contains respecting the alarming destitution in Kentucky, excite the churches to act promptly and efficiently in the noble cause of ministerial education? It is hoped that Mr. Smith's visit to our state will be the commencement of a new era in the cause of education for the ministry. Shall he not have the cordial co-operation of the friends of Zion?

For the Western Luminary.

MR. EDITOR,—Will you have the goodness to insert the following. It was agreed to unanimously by the Session, and read from the pulpit last Sabbath morning; and to prevent misrepresentation, as well as to have a wider influence, it is now ordered to be printed.

W. H. RAINEY, *Clerk.*

Lexington, Dec. 25th, 1834.

A Communication to the Members of the McChord Church, from the Pastor and Session.

BRETHREN BELOVED IN THE LORD—

Since in the Providence of the Great Head of the Church and by your choice, we have been called to share the oversight of the flock *which he hath purchased with his own blood*, it would be unfaithfulness both to our Master and to you, were we to be silent when the note of warning should be heard. We have not, Dear Brethren, to put you on your guard at present against *ravening wolves* greedy to devour, nor against deadly heresies *bewitching you that you should not obey the truth*, but we feel it our duty solemnly, yet most affectionately, to bid you beware of dangers more subtle and scarcely less ruinous.

Placed in a world of probation, we should be cautious where we tread; having hearts *deceitful above all things*, we should be distrustful of ourselves. Let us not forget moreover, that we have a wily and insidious foe, armed with the serpent's venom and the serpent's craft; and who is not the less wise for the experience of six thousand years. *To this end we write, lest Satan should get an advantage of us, for we are not ignorant of his devices. For we fear, lest, by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* Now, when our Lord spake of this enemy of our souls, he styled him *the prince of this world*, and the Apostle Paul, agreeing hereto, calls him *the god of this world.* Let us not therefore run into temptation, and throw ourselves out of the protection of Him who hath *chosen us out of the world.* Let us not sacrifice our conscience or our peace to secure the world's friendship, since the Scriptures admonish us, *The friendship of the world is enmity with God.* This, Dear Brethren, is the danger to which in this day of religious declension we are most exposed, for when vital piety is at a low ebb, it is hard to *keep ourselves unspotted from the world.*

We therefore, the Pastor and Elders of this church, deem it our solemn and imperative duty to come forward at this juncture, and with one voice to bear testimony against the increasing current of worldliness and vanity which is invading the sanctuary of God. We are now at a point where we may rally round the altar and its *pure offering* with some hope of success: if we delay but a little, if the spirit of frivolity and vain ostentation is not repressed with immediate and united vigor, we dare not say how long it will be before we are abandoned to delusion, and it is written on our temple, *Ichabod, thy glory is departed.*

Suffer then the word of exhortation, Beloved Brethren in Christ, *Keep yourselves unspotted from the world. Touch not, taste not, handle not the unclean thing.* Let not your feet decline to the halls of gaiety; there you will hardly find your spiritual strength renewed, or be able with composure to retire at your hour of prayer. We are decidedly of opinion that the crowded fashionable party is unfriendly to the growth of grace in the soul, much more the gay assembly where Fashion claims the precincts as her undisputed right. There amid the lights, the music, and the dancing, men become in a sort bewildered, and forget that the forms glittering with ornament sprang from dust and to dust must soon return, and those feet now so active will be shortly stretched in death, and the feet of others shall bear them to their long home. Amid the allurements of this world, men willingly forget the next, and Christ and the soul are hateful and unpleasant themes. *They chaunt to the sound of the viol, and invent to themselves instruments of music; they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. The Lord God hath sworn by himself, saith the Lord, the God of hosts, I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city, with all that is therein.*

Wherefore, Beloved Brethren, *flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.* The amusements we have mentioned already, the world claims as its own, and if they are not *the things of the world*, it would be difficult to say what comes under that title. But we are plainly and positively taught in Holy Writ, *Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, with the lust thereof, but he that doeth the will of God abideth forever.* Our advice therefore is summarily this. Shun vain ostentation in dress, in equipage, in entertainments; and avoid the resorts of loud mirth and frivolous gaiety, by whatever name they may be called: Because they are unfavorable to the healthy exercise of devotion: because, whether you may think so or not, the world deem them to be inconsistent with the profession you make; because, though the world may loudly cheer your miscalled liberality, you and the christian character will alike fall in their estimation; and lastly, because if your Lord were again to visit earth, you would not choose to be found by him there.

A decent respect moreover, were there no stronger reason, to the general sentiment of the church with which we are voluntarily connected, should operate as a check. The West Lexington Presbytery, in 1832, adopted unanimously the following resolution, viz: "*Resolved*, That this Presbytery consider it as inconsistent with christian character for professors of religion in churches under the care of this Presbytery to permit their children either to become pupils in dancing schools, or to frequent balls, dancing parties, and similar places of amusement; and they hereby enjoin it upon all Sessions belonging to this Presbytery, to see that all who suffer their children to attend at any such places, be made subjects of church discipline."

And now, *commending you to God and the word of his grace*, we conclude in the words of the Pastoral Letter of the General Assembly of 1818, with respect to the practice referred to. "It is not from those things which the world acknowledge to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger from its incipient stages! Let it be once introduced, and it is hard to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust, that you will attend with the meekness and docility becoming the christian character, to the admonitions on this subject, of those whom you have chosen to watch over your souls. And now, beloved brethren, that you may be guarded from the dangers that we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and that the Great Head of the church may have you in his holy keeping, is our sincere and affectionate prayer. Amen."

The American Almanac and Repository of Useful Knowledge, for the year 1835.

The fact that Almanacs from time immemorial have been furnished for a few cents a copy, would very naturally create a sort of prejudice against a publication purporting to be an *Almanac*, for which a dollar should be required. For this reason we have been inclined to think that the title of the work in question is rather *impolitic.* Any one, however, who will examine the American Almanac,—containing upwards of 300 pages, and giving information no where else to be found, and on almost *every* subject,—will wonder that such a work could have been compiled at all.

It can be procured at Mr. A. T. Skillman's. Price $1.

Education for the Gospel Ministry.

To the Editor of the Western Luminary:

DEAR SIR,—I avail myself of your kind offer of the use of your columns, for making some communications as the Agent of the General Assembly's Board of Education.

Yours, &c. R. SMITH.

To the Presbyterians of the Synod of Kentucky.

DEAR BRETHREN:—I feel the delicacy of my situation in attempting to address any portion of the people of this state on their local interests. I am a stranger among you, and less informed on the points which may be involved, than many among yourselves. I have observed, however, that a particular work of public benevolence is seldom accomplished, unless some one devote himself exclusively to it—and having believed it my own duty to engage, at least for a season, in the work of bringing forward young men for the Gospel Ministry, in this region, I feel that I shall be justified in bringing myself before you, on all reasonable occasions, in this capacity.

If I err in any of my statements I am sure a generous people will not ascribe it to improper feelings, and I shall cheerfully submit to any well-meant corrections of such errors.

The point to which I would first draw your attention is, THE ACTUAL STATE OF THINGS AMONG YOU IN REFERENCE TO THE SUPPLY OF A COMPETENT GOSPEL MINISTRY.

Let it not offend, that I have said *among you.* I am not disposed to plead the cause of ministerial education on so narrow a basis as the wants of this state alone, or of any other state. I believe the church is solemnly bound to supply a gospel ministry to all the world, and I would have you look at this as an ultimate object. But we must begin somewhere. It is your duty, probably, to begin with your own state—and I feel assured that the more vigorously this "inner circle in the water" is agitated, the more rapidly will it "extend itself"—until it reaches the circumference of the whole earth.

What then is the actual state of things among you with reference to a supply of competent gospel ministers? On this point I refer you principally to statements of your own citizens, who have been longer among you. Read attentively the facts and reasonings furnished in *a speech delivered before the late meeting of the Home Missionary Society at Lexington, by President Young, of Centre College, at Danville:—an Address*, by the same gentleman, *before the Education Convention in January last:—The Resolutions and recommendations of your Synod and several Presbyteries* on the same subject, as means—in connection with your own observation—of determining the question whether there is not an unusual and deplorable deficiency of gospel ministers within your own state.

Is it truly so, my friends, that while education, in all its grades, can be demonstrated to be profitable for the world which now is, as well as that which is to come—and while the gospel ministry is so intimately connected with this whole interest—is it true as stated in one of those documents, that "in sixteen whole counties of one Presbytery containing 91,000 souls," there is *not one Presbyterian preacher?*

I asked this question to one of your ministers soon after I entered the state—supposing the destitution to refer to *the whole state* instead of one Presbytery—and his answer astonished me. "*Sixteen counties?*" said he; "I am confident there are at least *forty* in this condition." And this man had been in circumstances to know.

Subsequent inquiries and observation have convinced me that even this brother's representations were by no means too strong. Every where that I have as yet travelled in this most interesting country—and all that I have seen and heard has only gone to deepen this impression. I have been filled with alternate admiration and regret, when—as I rode from town to town—I have seen so much to interest me in the grandeur of your forests, the extent and luxuriance of your fields, and I may add, the frankness and hospitality of your inhabitants; but these connected with such sparseness of school-houses and places of public worship. And yet I suppose it is only the better supplied portions of your state, which I have yet visited. My heart, I must say, has even sickened to hear from some of your best informed citizens, that no less than *seven* of your county seats, are yet destitute of a settledg ospel ministry—although in several of these places revivals of religion have recently been enjoyed, for I have said, if this be the case in so many of your most populous towns, what must be the condition, in this respect, of the newer and more remote parts of your country? Were your state more new in its civil history this would not be so surprising:—as it is, I believe you will all agree with me, that it is truly deplorable.

In short, I have been constrained to come to the conclusion, (and you will not understand me as making a disrespectful comparison by saying so)—that while this state is older in its history than many of its sister states—and far richer in its resources than most of them, it is as yet most singularly and affectingly deficient in its religious institutions.

We do not, in this review, overlook the influence of other denominations. We can have no motive to depreciate, where the whole is so much below the demand. We cheerfully give credit for whatever good has been done among you by others: in point of time and zeal of effort many of them have gone ahead of us. But after all, the work is not finished, and in pleading the cause of an educated gospel ministry, it is certainly proper for us to confine our statements to our own denomination.

It cannot be necessary at present to remark *on the probable causes* of this state of things, or the obstacles which may yet exist in the way of their removal: nor, were it necessary, is the writer the proper person to take up this part of the subject. It is sufficient that we agree in the deplorable deficiency of an educated gospel ministry—and now having presented this part of our subject, I propose to close, *by naming* SEVERAL CIRCUMSTANCES, *which seem to render the present a favorable time for seeking to remove this evil.*

And *the first encouragement* is found in this fact, *that there is a manifest disposition of the people in general, in favor of liberal improvements.*

So far as I have been able to observe, this is unquestionable. Your conventions for the encouragement of common schools—your progress of internal improvements—and your numerous associations for social, literary, and moral purposes, all convince me that the public mind *is here, as well as elsewhere,* in advance action, and I cannot but hope this of religious as well as other institutions.

Collegiate and Theological education are in consequence more patronised: your clergy are not the less esteemed—are not looked upon with suspicion, on account of uniting to their piety the qualifications of science and liberal learning, and the time seems to have gone by when ignorance can be found profitable, or prejudice a passport to popular favor. I hail these circumstances as highly encouraging.

Again; the present seems a favorable time for enterprizing a more general attention to the subject of education, because *one great obstacle hitherto in its way is now in a course of being removed.*

How the evil of slavery is to be removed from among you, it would ill become the writer to attempt to determine; but that it will ere long be removed he thinks he perceives clearly. Many of your best minds are agitating the subject. The public is awake, and in favor of such a measure—and when this can be affirmed of any moral reform, I believe it may always be expected, sooner or later, to succeed. This prospect is delightful, both for itself and for the relation it holds to many other things. Now is the time therefore to move for Educational improvements. The mental army is on its march;—let all its departments move on together.

And *finally*, I gather encouragement to labor for the cause of mental and moral improvement among you just now, from the fact, *that many have thought of it at the same time, and that considerable, in consequence, has already been effected.*

Many of your citizens have given liberally to the cause of ministerial education: you have both a State Education Society and a State Home Missionary Society, auxiliary to the Assembly's Boards: your Synod and several of your Presbyteries have recently passed very decided resolutions on this subject, and your churches generally are becoming far more awake, I should think, to this great interest.

This is favorable, and now permit me to say that a corresponding sentiment is at this time felt, and to an unusual degree, among your brethren of the East and North. For some reason—perhaps through ignorance, and possibly far more culpable causes—there has not been exercised heretofore an equal share of religious sympathy for the destitutions of this state. Like the Levite in the parable, many have looked at your wants as they floated down your beautiful boundary, and then *passed by on the other side.* But I do verily believe, if you are faithful to yourselves, it will hereafter be different. The East and North are learning more of your estate, and with that knowledge, an increasing degree of attachment and sympathy is felt. So far as you may desire it therefore, they are disposed to aid you—and several individuals and societies are actively engaged—to whom this is a prominent object.

There are *two* great societies in particular, which have an intimate relation to each other in this great work. They are the *Board of Missions and the Board of Education*, both under the direction of your own General Assembly. The first of these is disposed to help you with Missionaries, so far as you shall ask them; but she cannot, in many instances, find a man to send, as some of you have learned on an actual application. What is your hope then, and what must be our resort, but that *other society—the Board of Education*, whose cause I have been attempting to plead? You will be furnished with all the missionaries you ask for, so far as suitable men can be found to send—and we trust that more will be disposed to come than formerly; *but it is manifest after all, that your full supply will never be reached until a generation of young men can be brought forward to this good work from among yourselves.*

This work we propose to help you in accomplishing.—and we feel a confidence in asking you therefore to aid us in return. We do not propose, at present, to carry your means beyond your own bounds; but only to aid you in doing justice to yourselves. Is not the General Assembly's Board of Education, therefore, a society worthy of your most favorable regards? I know well that every actor in a special enterprize is apt to imagine his own the most important business. In some instances he ought to think so. I ask no special indulgence however on this ground. I can only say that had I not considered it a great work, I should not have travelled 1200 miles to engage in it, nor would you have been troubled with these communications. But is it not truly important? All things which enter into the relations of it, being duly considered, is not the business of educating poor and pious youth for the gospel ministry—one of the greatest now in operation—especially for the people of your own state?

If I have succeeded at all in convincing you of the truth of this position, we shall be better

prepared in our next to look *at what ought to be done* in this cause. R. SMITH.

Danville, Ky, Dec. 22, 1834.

We insert the following article as an act of justice to the writer. It must close a controversy of which we doubt not our readers have grown heartily sick. As the parties have each been heard twice, there can be no just ground for dissatisfaction.—ED. LUM.

For the Western Luminary.

I regret, Mr. Editor, that in my necessary absence from the city, for several days, a friend with whom I left my reply to Mr. Cooke to hand to you, for publication, using what he thought a *Father's privilege*, took the liberty of leaving out several paragraphs and inserting some other statements, than those which I had prepared for the press; had there been no alterations in what I had prepared, I would have been under the necessity of making fewer remarks in reply. But still, I know the alterations were honestly made, and with the kindest regard to Mr. Cooke's feelings, though at my expense.

I always knew that there was a wide difference between a Student of the Seminary, and what Bishop Smith's certificate stated, I had been for nearly three years. Almost any one might be the *former*, but before I could be admitted as a "candidate for Holy Orders," it was required of me, that I should present a diploma from College of my being a graduate in good standing—Also, a recommendation, &c. from two Ministers of the Episcopal Church, and certificates from ten pious and respectable Laymen, of having lived a consistent and christian life for the preceding three years, all of which and even more than this, I did;—and, by the way, since, according to Mr. Cooke, there is no harm in publishing to the world, what *we know* of our neighbor's literary standing—this was something more, than was required of any member now connected with this Seminary; for one of its students told me, that "among their number, there was at present, not a single graduate of any College."

If Mr. J. Britton intends (by what he authorised Mr. Cooke to state,) to exclude the Theological essays, the Greek exegetical exercises, or critical expositions of difficult texts of Scripture, (all of which I still have, and which I read before the class;) and also a weekly Theological discussion, at the close of which the Bishop always gave his own views in full;—I say unless he calls these *extraordinary* exercises, and all of them together "not a single recitation," then he testifies *truly*, but if otherwise, *falsely*; and either way, it speaks but little for his candor, for they were the only "recitations" of the class since June, 1833, which were held at an hour that did not interfere with my school duties in the Collegiate Institute.

The public, Mr. Editor, may believe Mr. Cooke (if possible) when he asserts that "*it is with great regret and repugnant to his feelings that he again appears before them.*" But when I remember in the first instance, that there was nothing on the subject in question intimated by myself to any one, or published by the Presbytery that was not literally true, excepting by way of inference; and that it was contrary to my expressed desire, and Mr. Cooke knew it, that publicity was ever given to the fact of my connection, *in any way*, with the Episcopal Church or Seminary; and that Mr. Cooke gratuitously, unordained, and *self-appointed*, became "Judge in Israel," when *modesty* would have waited for a Senior and Professor to have corrected a mis-statement, if there was one; and when I know, and he knows, and in the final judgment a world will know, that he has perverted truth,—I say when I remember these and many other things, I cannot believe "*his regret is great*," or his feelings christian, or that the work of depreciating another's character, and giving vent to the unkindest insinuation "is repugnant to his feelings."

If I had reason to believe that Mr. Cooke honestly wished to know the whole truth and tell it to the world, I would cheerfully point out to him wherein he is still *necessarily ignorant, and therefore errs*; but since I can no longer attribute such motives to his actions, I shall leave him to the cheering reflection, that he has *attempted* in Theology what hundreds of scribblers have undertaken in Politics: "to build up their own party upon the ruin of those who *dare to differ and think for themselves.*"

Since Mr. Cooke complains that "his motives have been very unjustifiably misrepresented," I will now select *only one* of his many "*simple statement of facts*"—one in which there is no room for difference of assertion, and thus let the public compare it, with his motives, expressed in his *own words*.

The following are his only motives mentioned, viz: "my regard for truth, and the interests of a young and almost infant Seminary induced me," &c. and then his *candid* statement, viz: "Last of all comes Mr. Van Doren's written statement, and what was this? It was only a paper stating that he had other testimonials, &c., and what were they? *Nothing more nor less* than testimonials from his Father, Brother, and other friends in Brooklyn and Princeton, of Mr. Van Doren's *religious standing*, and the certificates of a clergyman, that he was attached to the doctrine, discipline and worship of the Protestant Episcopal Church." Now I have given *every word*, (in his own language,) of his motives and one of his *whole truth* statements.

The following is a part of a note to me from Dr. Cooke, accompanying the Testimonials of Father, and Brother, &c.

Mr. L. H. VAN DOREN,

SIR,—I send you herewith a *copy* of the papers you presented to the Standing Committee of Kentucky for admission as candidate for Orders, &c.

Yours, JOHN E. COOKE.

From the Rt. Rev. Bishop McIlvane, now of the Diocese of Ohio.

To the Standing Com. of the Diocese of Ky.

I hereby certify that from *personal knowledge* of Luther Halsey Van Doren, recently of this place, now resident in Lexington, Ky. I believe him to have lived *piously, soberly and honestly;* that he is attached to the doctrines, discipline and worship of the Protestant Episcopal church, and *possesses such qualifications*; as under the divine blessing, may render hi mapt and meet to exercise the Ministry to the Glory of God and the edifying of the Church.

CHAS. P. McILVANE,

Rector of St. Ann's Church, Brooklyn, N. Y.

February 13, 1832.

Another from the Rev. Evan M. Johnson, Rector of St. John's Church in the same city.

Also, from the following Gentlemen, who testify from intimate acquaintance "for more than three years, ending September 1831," the time I graduated and left Princeton.

Rev. James Carnahan, D. D. President of Princeton College.

Rev. John Maclean, Vice Pres. of Princeton College.

Rev. Albert B. Dod, Professor of Mathematics in Princeton College.

Rev. Festus Hanks, Adjunct Prof. of Math. in Princeton College.

Mr. John Van Doren, Treas. of the College.

Mr. John Lowery, Mayor of Princeton.

Rev. James C. Edwards.

Mr. James Van Denter.

Rev. Hugh M. Wilson.

Rev. Albert Williams.

Besides the above Testimonials, which were all that the Bishop *required* of me, I handed him also, out of choice, papers stating the willingness, &c. of a respected Father and Brother, then residing in New-York. Now I ask is it not *unkind*, and a strange "*regard for truth*," that would prompt Mr. Cooke, to represent my Father and Brother as the *prominent* and the only persons *he named*, as recommending me for Holy Orders! The *originals* of these papers are all in his Father's study, and the copies he wrote himself! With a person of such candor and such "regard for truth," I shall cease to contend, even as "a defendant."

Above is the character I brought with me to this city, and ever since I have occupied a responsible public station, where hundreds have had a far better opportunity than Mr. Cooke, of judging whether I have forfeited a character, which Dr. Carnahan, my President in College, said in his testimonial "was free from blemish." Only once more, and then I will endeavor to "*put away childish things.*" Suppose now (to please Mr. Cooke,) I never had the honor of being connected with this "young and almost Infant Seminary," *in any way*, and that I had pursued my Theological studies entirely in my own study, as I for the most part have, both before and since my residence in Lexington. Does Mr. Cooke think, that the world would consider me any the less worthy; —or because I had not "recited regularly" with a class, that on that account I would be so much the less useful as a Minister of the Gospel!—Only a few years since, such an institution as a Theological Seminary, had no existence in any part of our beloved country, and yet, without their aid, Ministers of the Gospel the greatest and most distinguished for usefulness and piety, were sent forth, and by the blessing of God, have been instrumental in turning many to righteousness, and "will hereafter shine as stars for ever."

LUTHER H. VAN DOREN.

A PUBLIC BENEFACTOR!—A Mr. Griener notifies the public, in the Danville Olive Branch, that he has invented an improvement in *distilling*, and taken out letters patent for the same. He furthermore states, that he has put up *eleven hundred and sixty-three* distilleries in the United States, on his improved plan.

We would refer Mr. Griener and his friends to the article on our last page, from President Young's Address. Will he, or some one for whom he has put up a distillery, give us the probable amount of misery—ruined estates, broken hearts, and deaths—which will be produced by these *eleven hundred and sixty-three* manufactories of poison?

LEXINGTON AND OHIO RAIL ROAD.—The whole line of the Rail Road from this city to the inclined plane at Frankfort is completed. We learn that the locomotive engine ordered by the company from Europe has arrived.

REV. DR. S H. COX.—The New-York Evangelist states, that Dr. Cox, of New York city, has accepted the invitation to the professorship of Sacred Rhetoric in the Auburn Theological Seminary.

ENGLAND.—The British Ministry, of which Lord Melbourne was the head, has been dissolved. A writer in the London Times says, "The Queen has done it."

FRANCE.—A new French Ministry has been formed, with the Duke of Bassano at its head.

COLD.—The thermometer at Boston was at 28 degrees below Zero a few days since.

MEETING OF THE LEGISLATURE.—The Kentucky Legislature convenes at Frankfort today,—(31st inst.)

Congressional Intelligence.

SENATE.—*Thursday, Dec.* 11.—The Senate proceeded to ballot for its standing committees, which resulted in the choice of the following gentlemen: [Here follows the list.]

Mr. CLAY gave notice that he would, on Monday, ask leave to introduce a bill to appropriate, for a limited time, the proceeds of the Public Lands among the States, and for other purposes. The various topics of the President's Message were referred to appropriate committes. The Senate adjourned to Monday.

Monday, Dec. 15.—A message was received from the President of the United States, covering a letter of condolence addressed by him, by authority of Congress, to GEORGE WASHINGTON LAFAYETTE, and the other members of the family of the late General LAFAYETTE, together with the reply of George W. Lafayette thereto, which concludes with the expression of the sentiment, that "*the affection and esteem of a free nation,* IS THE MOST DESIRABLE REWARD THAT CAN BE OBTAINED ON EARTH." Mr. CLAY introduced a bill to distribute the proceeds of the public lands for a limited time. Mr. *Benton* introduced a joint resolution providing for the amendment of the constitution in reference to the election of President and Vice President. The Senate ordered the appointment of a committee of five members, on the part of the chair, to unite with a similar committee from the House, to pay honor to the memory of Gen. Lafayette. Some time was spent in executive business.

Tuesday, Dec. 16.—A statement was communicated from the Secretary of the Treasury, containing an account of the imports and exports of specie for the last year. Mr. Clay's Land Bill was made the order of the day for the 30th inst.

Wednesday, Dec. 17.—After the reading and reference of a number of bills, and joint resolutions, the Senate proceeded to consider the bill introduced by Mr. WEBSTER to provide for the satisfaction of claims due to American citizens for French spoliations prior to 1800. Mr. Webster addressed the Senate in support of the bill—and the debate was continued by Mr. Tyler, and Mr. Benton, against the bill, and Mr. Preston and Mr. Shepley for it.

HOUSE OF REPRESENTATIVES.—*Thursday, Dec.* 11.—Messrs. Hubbard, Lincoln, White, Allen of Va. and Marshall, were appointed a select committee on the part of the House, on the death of Lafayette. A select committee was also appointed, consisting of Messrs. Wayne, Mason of Va., M'Kennan, Cambreleng, Rencher, Evans, Pope, Jarvis and M'Kay, to reorganize the Treasury Department. A petition was presented from Mr. Reynolds, lately returned from an exploring voyage to the Pacific ocean, &c. praying that an expedition may be fitted out to survey the islands and reefs in that ocean, &c. Mr. R. M. Johnson, presented a resolution, instructing the committee on the District of Columbia, to enquire into the expediency of abolishing imprisonment for debt in the District.

Friday, Dec. 12.—Documents were communicated relating to the burning of the Treasury Department. A great number of resolutions and bills were acted upon, and the House adjourned to Monday.

Monday, Dec. 15.—The day was principally occupied in presenting resolutions, most of them of a local character. The same message was received from the President of the United States, in relation to the death of Lafayette, as noticed in the Senate proceedings. The House spent some time on the joint resolution for the employment of four native artists to fill the vacant pannels in the Rotunda with historical paintings.

Tuesday, Dec. 16.—Ten thousand copies of the correspondence with the French government, was ordered to be printed.—Mr. Clayton moved instructions to the committee of ways and means to enquire into the expediency of reporting a law for the purpose of remitting the duties on Locomotive engines, &c. —*Maysville Eagle.*

MARRIED—In this City, on Saturday last, by the Rev. J. Ward, GEORGE BUCHANNAN, Esq. of Louisville, to Miss MARY CATHARINE, eldest daughter of Edward Barry, Esq.

On the 15th inst. by Rev. Samuel Taylor, Mr. LEWIS LAMKIN, of Woodford, to Miss CAROLINE M. PRICE, of Jessamine county.

On the 17th inst. by the same, Mr. CHARLES WEST, to Miss MARTHA ANN LOWRY, both of Jessamine county.

In Garrard county, on the 23d inst. by the Rev. John Brower, Mr. MOSES BRYANT, to Miss JOSEPHINE WATSON, all of that county.

In Greenup county, on the 9th inst. by Rev. Mr. Brainerd, of Portsmouth, Ohio, Mr. R. E. CULVER, to Miss MARY ANN LAWSON.

At Tavoy, 10th of April, by Rev. Mr. Mason, the Rev. ADODIRAM JUDSON, to Mrs. SARAH H. BOARDMAN, widow of the late Rev. George D. Boardman, of the American Baptist Mission to Burmah.

OBITUARIES.

Departed this life, on Sabbath evening, the 14th inst. of Consumption, Mrs. FRANCES DICKERSON, consort of Dr. Woodson Dickerson, of Nicholasville, aged about 20 years.

Mrs. Dickerson was a member of the Methodist Episcopal church, and was sustained, during a protracted illness, by the gracious promises of the Gospel,—and was enabled as death drew near, to calmly commend her spirit into the hands of her glorified Saviour, and by faith in his holy name, to triumph over the king of terrors.

She was in the bloom of youth, and usefulness, and doubtless would, if she had lived, been an ornament to the church.

She has left an affectionate husband, and many relations and friends to mourn her loss, whom she exhorted while her strength permitted, even in the article of death, not to weep for her, but to seek an interest in the Lord Jesus, and follow her, as she had followed him.

"Gone to join the heavenly choir,
'Ray'd in spotless garments bright,
Gone thy Saviour to admire,
Who is now thy soul's delight.
And, forever,
Sing his praises day and night."

May her earnest and affectionate appeal to him (in her dying hour) to whom on earth, she was most intimately allied, ever be remembered, and his vows be most sacredly observed.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii: 2. P.

[COMMUNICATED.]

Died, on the first of Oct. 1834, WILLIAM THOMAS BAIN, in the thirteenth year of his age. Seldom has death inflicted a deeper wound on parental affection or blasted more sanguine anticipations.

William Thomas was the first-born of his parents, and though but a child when called to lie down in an early tomb, his character was sufficiently developed, to awaken in the bosom of parental affection the most cheering anticipations, and also to gain to himself the partiality and esteem of all who knew him. His parents,—who were professors of religion,—early dedicated him to a covenant-keeping God, and taught him, by precept and example, to bow the knee at the throne of mercy. They also with considerable zeal and perseverance brought him under the influence of Sabbath School instruction, and the preached gospel, and they were not left without cheering evidence that "Their work and labour of love were not in vain in the Lord."

A short time before his last illness he presented himself as a candidate for church membership, and gave satisfactory evidence that he had experienced the renewing grace of God. For some time before his death his conduct towards his younger brothers was truly parental, so much so that his parents felt entirely free from apprehension, as to the conduct of the children when out from home if he was with them. His last illness, which was lingering, and at times painful, he bore with great fortitude and resignation. When asked by his mother, who nursed him best? he replied with a sweet smile, the Lord. The parents of such a child can but shed the tear of bereaved affection and of blasted hopes over his untimely grave; but every fond recollection of what he was, while it seems to enhance the loss, softens and sooths the pang of separation. May every young friend who may chance to read this brief tribute to the memory of William, be influenced by his example, to "Remember their Creator in the days of their youth." K.

[COMMUNICATED.]

Departed this life in August last, at the residence of her mother, in Jessamine county, Mrs. SARAH J. A. WADDLE, daughter of the late Samuel H. Woodson, Esq. in the 22d year of her age.

Though cut off in the days of her youth, when just upon the threshold of womanhood, her loss cannot be felt without an expression of the deep regret it occasioned. Her sojourn on earth was indeed but short, yet in that short period she had, to all who knew her, so endeared herself that death cannot efface her memory. She never made a profession of religion till her last illness, but her walk and conversation were of such a piously moral cast, as to put many a Christian to the blush. When death approached, with but a short warning, she set her house in order, and was prepared to meet her master. She had been married but a short time, and life had been rendered more fascinating by those ties which bind the soul to earth, and which are engendered by this connection, still she was willing to release all, in hopes of that crown of immortal glory which was prepared for her in heaven. And now while the tears of relations and the sympathies of friends are excited by her early departure, and while all are filled with the admiration of her amiable and virtuous deportment, she doubtless is enjoying that blessedness which is reserved for the faithful. J. M.

DIED—On Sunday morning, Dec. 21st, at his residence in Shelbyville, Ky. after an illness of ten days, Mr. HENRY CRITTENDEN, aged 43 years.

DEATH OF MR. CAREY.—Calcutta papers received at the office of the Boston Recorder, give the sad intelligence that the venerable Dr. Carey died on the ninth of June last, after an illness of nine months, in the 73d year of his age. Dr. Carey may be called emphatically the patriarch of the missionary enterprise.—*Christian Gazette.*

Female Boarding School.

THE Subscriber is prepared to receive an addition of eight or ten Pupils, to whose intellectual and moral culture he will give his undivided attention. His terms are for Boarding and Tuition exclusive of the French language, $25 per qr.
For French, in advance, $5 per qr.
Music, $10 per qr.

CHARLES ALEXANDER.

Clifton, Ky. Dec 31st 1834. 25-4t*

City Election.

AN ELECTION for a *Mayor and Twelve Councilmen of the City of Lexington*, will be held at the places and under the inspection of the persons below named, on SATURDAY, the 3d of JANUARY NEXT.

WARD No. 1.—*At L. Tailor's Confectionary.*
Wrrd Inspectors—John Hull, Leland J. Bradley, and James M. Holloway.

WARD No. 2.—*At John B. Higbee's Inn.*
Ward Inspectors—John W. Trumbull, John Shrock, aad Luther Stephens.

WARD No. 3—*At the Court-House.*
Ward Inspectors—Stephen Chipley, Harry I. Bodley, and Thomas Nelson.

WARD No. 4.—*At John Brennan's Inn.*
Ward Inspectors—William H. Rainey, William, R. Morton, and George Norton.

The POLLS in all the Wards will open at 9 o'clock, A. M. and close at 5 o'clock, P. M. *precisely.*

Each voter will vote for a Mayor and Twelve Councilmen, not more than three of the persons voted for as Councilmen to reside in the same Ward.

By order of the Mayor and Council,
H. I. BODLEY,
City Clerk.

December 24, 1834.—24-td

REMOVAL.

JAMES & BROTHER,

RESPECTFULLY acquaint the citizens of Fayette and adjoining counties, that they have removed to the large and commodious NEW STORE, (3 doors above their former establishment, and adjoining the Wholesale Grocery Store of Crutchfield & Tilford.) They have now on hand a very extensive assortment of

ENGLISH AND FRENCH
China, Glass & Queens-Ware;

embracing every variety of color and style, the greater part just opened. Merchants and dealers will find it to their advantage to examine the assortment. The best reliance can be placed upon ware being safely packed, as a first rate, experienced packer, has been recently procured from the East.

Lexington, Dec. 25, 1834. 24-tf

GLASS AND QUEENS-WARE STORE.

(WHOLESALE AND RETAIL.)

JAMES & BROTHER offer for sale at their new establishment, a splendid assortment of *China, Glass & Queensware*, consisting in part of

500 BOXES Cut Pressed and Plain GLASS; viz: Tumblers, Wines, Decanters, Bottles, Flasks, Apothecaries' Ware, &c. &c.

RICH CUT GLASS, newest style in setts, or by the single piece or dozens; viz: Tumblers, Bowls, Celeries, Pitchers, Wines, Decanters, Lemonades, Custards, Jellies, Dishes, Champaignes, &c.

CELTIC CHINA DINNER SETTS, various colors, and Newest Patterns.

WHITE & GOLD BAND French China Dinner Setts; Barbeau do. do. Buff and Gold do.

ENGLISH and FRENCH CHINA TEA SETTS. Plain, Gold Band and Painted, of 32 to 84 pieces.

White and Gold Band CHINA PLATES, CUPS & SAUCERS, Cup Plates, Bowls, Sugars and Creams.

Plain, Gold Band and Flower PITCHERS, Stone China, do. French China INKSTANDS, Toys, Vases, Match Pots, Toilette Bottles, Mantle Ornaments, &c. &c., with a large assortment of COMMON, PERSIAN and LIVERPOOL WARES of every description.

ALSO—ASTRAL LAMPS, Plain Ground and Cut Glass Domes; Mantle Lamps, Rich Cut Glass Drops and Shades, Passage do. and a variety of Hanging Lamps, Rich Plated Castors, Common do.; Candlesticks, Branches, Snuffers, and Trays, Waiters, Cake Baskets, Coasters, &c. Japanned Waiters, and Tea Trays, &c. &c. &c.

Lexington, Dec. 24, 1834. 24-6m

Ladies' Fur and Satin BEAVER BONNETS.

THE subscribers have just received the patterns of the latest Philadelphia and New-York Winter fashions of the above articles; also, Gentlemen's *GERMAN BRUSH*, and Satin Beaver, with every other variety of HATS; which they are prepared to furnish on as favorable terms as they can be procured in the city.

Wanted,

FOUR OR FIVE YOUNG GIRLS, to learn the *Hat Trimming business*. A liberal inducement is offered. Those from the country would be preferred. BAIN & TOD.

Lexington, Dec. 24, 1834. 24-tf.

N. B. We wish to hire a *Negro Man* and *Two Women* for the ensuing year. The earliest application is desired.

LAFAYETTE HOTEL.

JOHN B. HIGBEE,

RESPECTFULLY informs the public, that he has taken the White Framed House on the corner of Short and Mill-Streets, lately occupied by Mrs. Brooks, and opened it as a

HOUSE OF ENTERTAINMENT.

Where he is now ready to receive and accommodate customers. The House has undergone a thorough repair, and he hopes from strict attention to the wants of his guests, to receive a share of public patronage.

Lexington, Dec. 24, 1834. 24-tf.

Kentucky Christian Almanac FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.

Lexington, Oct. 22d, 1834. 15-tf.

CO-PARTNERSHIP.

HENRY BELL respectfully informs his friends and the public that he has this day taken into partnership Mr. G. B. HALE; the business will in future be conducted under the firm of BELL & HALE, at the old stand, 52, Main Street, where they have now on hand, a very large and desirable assortment of

BRITISH AND AMERICAN
DRY GOODS,
Together with Hats, Boots and Shoes, Fur Caps, Capes, &c. &c.

of the latest importation, all of which they are determined to sell at very low prices for CASH.

H. B. avails himself of the present opportunity of returning his thanks to those persons who have heretofore favoured him with their custom, and respectfully asks a continuance of their patronage to the house.

Lexington, Dec. 17, 1834. 23-3m.

FALL & WINTER REPORTS OF
Fashions for 1834 & 35.

T. BANKIN,
MERCHANT TAILOR,

Main-Street, a few doors below the Phœnix Hotel,

KEEPS constantly on hand an assortment of Gentlemen's Fashionable READY MADE CLOTHING. Together with an excellent stock of CLOTHS, CASSIMERES, and VESTINGS. *Also*, a general assortment of *Fancy Articles* in his line, which will be sold unusually low for cash.

☞ Gentlemen ordering clothes, may rest assured that they shall be made to please them, in style and taste, equal to the work of any Establishment in the city. He has in his employ workmen of the best kind, from Europe and the Eastern Cities.

Thankful for past favors, he respectfully solicits a share of public patronage.

Lexington, Dec. 20, 1834. 23-6m

J. T. SUTTON,
MERCHANT TAILOR,

HAS just commenced business on Main-street, next door to the Lexington Library, and a few doors from Coyle's corner, where he solicits, and expects to receive, a share of the public patronage. He *expects* it, because, by assiduous attention to the wishes of his customers, joined with a competent knowledge of the business, and experience in it, he intends to *deserve it*. He has on hand a general assortment of

Cloths, Cassimeres, and Vestings;

Among which are Super Blue, Black, Olive, Green, Mixed, and Brown Cloths, all of which he will sell low for CASH. Also, a large assortment of

Ready-Made Clothing;

Of all kinds, for Gentlemen's Wear.

He respectfully requests his friends, and the public generally, and especially those who wish to be well clad, and on good terms, to call on him before they make their selections.

Lexington, Dec. 3, 1834. 21-tf.

For Rent.

A COMFORTABLE TENEMENT suitable for a small family, situated in the rear of the McChord Church Session Room. Enquire of D. A. SAYRE, or W. RICHARDSON.

Lexington, Dec, 3, 1824. 21-tf.

To Singing Masters.

TRUMAN AND SMITH publishers and booksellers, 150 Main-street, Cincinnati, have just printed Mason's Sacred Harp, or Eclectic Harmony, a new collection of church music, consisting of a variety of original and selected Psalm and Hymn tunes, anthems, set pieces, &c. &c. including many New and Beautiful subjects, from the works of the most eminent composers, harmonized and arranged expressly for the work, and now for the first time published as metrical tunes; arranged and composed by Lowell Mason of Boston, author of "Boston Handel and Hayden Society, Collection of Church Music," "Choral Harmony," and many other valuable musical works; by Timothy B. Mason, Professor in the Eclectic Academy of Music, Cincinnati.—Stereotyped in patent notes.

Mason's Sacred Harp has been carefully examined by numerous teachers of Singing, and professors of Music, and it is pronounced by the friends of sacred music generally, to be the best collection of Psalmody ever embodied. An eminent musician says, "Mason's Sacred Harp may justly be entitled the Beauties of Music." It has been expressly prepared for the West and South, is entirely of western manufacture, and is entitled to the patronage of every music teacher. The typographical execution is elegant.

Singing masters will be particularly pleased with the new and very simple introduction to the art of singing, which has been prepared expressly for the work. It will save the teacher a great amount of labor.

For sale at Cincinnati, by the publishers—at Louisville, by Wilcox and Dickerman, and James Rice—at Lexington, by A. T. Skillman—at Frankfort, by Robertson and Saunders—at Nashville, by Echbaum.

December 17, 1834. 23-6w.

LATEST IMPROVEMENT.

DR. PRICE'S
PATENT METALLIC TRUSS.

HAVING invented a new and greatly improved *METALLIC TRUSS*, (differing materially from all others,) for which I have obtained a Patent, intended for the immediate relief and radical cure of all or either of the following varieties of Hernia, (Rupture) to-wit: Scrotal, Femoral, Inguinal, Ventral, or Umbilical—offers it to all persons, male or female, who are the subjects of either of the above varieties of this affliction, either in this state or the United States.

Having cured extensive ruptures of eighteen years standing, and given immediate relief, in a considerable number of cases, in old and young persons, who are now either entirely well, or relieved from all inconvenience from this distressing and dangerous malady; persons thus affected, who have not heretofore had an opportunity of availing themselves of its substantial benefits, that of immediate relief and ultimate radical cure, will doubtless now do so.

My Patent Metallic Truss combines the advantages of all other Trusses, without their inconveniences; and is equally applicable to the five different varieties of Rupture enumerated, and can be worn night and day with comfort and convenience; and if the patient be prudent and regards his health, effectually prevents the escape of the Viscera. The steel spring Truss, it is well known, cannot be worn at night, and consequently, a great deal of time is lost by that circumstance. The celebrated Mr. Cooper says, in his surgical work upon the subject of the application and use of the Truss, that, "Whoever wears a Truss, should be careful to employ it *day and night, without intermission*, so that there may be no opportunity for the Hernia to protrude again; for experience has put it beyond all doubt, that by the continual unremitted use of a Truss, and the steady retention of the contents of the Hernia, the neck of the sack and the ring may be gradually lessened in diameter, until they are entirely closed, and a radical cure of the rupture effected." —This is now the opinion of all Surgeons of respectability, and with my Truss, this important injunction of one and all of the most distinguished Medical men in the world, can be complied with.

In offering my Truss to the afflicted of Rupture, I do it confidently, believing, from actual experience in my own person, and that of many others, that it is the most valuable instrument ever presented for their use. My opinion upon this subject is corroborated by that of all Physicians who have examined it, and had an opportunity of knowing of the success I have had in relieving and curing ruptures of different kinds.

After all that can be said in favor of any useful improvement, it is most satisfactory to know that it has successfully effected the object for which it was designed. I therefore subjoin the following certificates of individuals relieved add cured of Rupture by the application of my Truss, and of those Physicians who have had opportunity of judging of its superiority by the effect preduced.

Certificate of Benj. D. Johnson.

This is to certify, that Dr. John L. Price applied his new improved Metallic Truss to a negro man of mine, about one month ago, who has been the subject of extensive *rupture for eight years*, and that it gave him immediate relief, and I have every reason to believe, will radically cure him.

The rupture descended ten inches in this case, and was fifteen inches around, by actual measurement. I recommend all who are thus afflicted, to give his new improvement a trial.

BENJ. D. JOHNSON.

Jessamine co., Aug. 22d, 1834.

Certificate of Edward Griggs.

This is to certify, that I have been the subject of extensive Scrotal Hernia, (Rupture) for about 18 years, and that I have worn several different kinds of Trusses, and amongst them the *steel spring Truss*, none of which gave me relief, or prevented the bowei from passing out. In this condition, I applied to Dr. John L. Price for relief, who applied to me his Improved Patent Metallic Truss, which gave me *immediate relief* from all inconvenience from my disease, and has now *perfectly cured me, so that I can go without a Truss.*

Dr. Price's Truss can be worn with comfort night and day; and with care, the bowel will never come down.

I recommend it to all persons afflicted as I was. Given under my hand, this first day of December, 1834.

EDWARD GRIGGS.

Rice Harris's Certificate.

I hereby certify, that I wore Mr. Stagner's Truss about four months, and that it would not keep up my bowels, and that I had despaired of getting well of Rupture, when I applied to Dr. John L. Price for relief, who applied to me his Patent Metallic Truss, which immediately prevented my bowels from passing out, and gave me relief from all the inconveniences attendant on my affliction.

It can be worn with more convenience and comfort at night, than Stagner's can in the day.

I recommend all persons diseased in this way, to get one of Dr. Price's Trusses.

Given under my hand, this 1st day of December, 1834. RICE HARRIS.

This is to certify, that I have been the subject of extensive protrusion of the bowels through the walls of the abdomen, in consequence of a stab received in my youth, and that it occasioned me great inconvenience and pain upon taking exercise or speaking, and upon one occasion, upon jumping across a branch, it caused me to faint.

After consulting several eminent Physicians, none of whom afforded me relief, I applied to Dr. John L. Price for advice, who applied to me his Patent Metallic Truss, which gave me immediate relief; and I am now as free from pain and inconvenience from this affliction as if it had never existed. It does not occasion any inconvenience, either day or night, to wear Dr. Price's Truss. All persons thus afflicted can, I have no doubt, obtain relief by application to Dr. Price.

Given under my hand, this 1st day of Dec. 1834. RICH. H. RIDGELY.

The foregoing testimony of persons who have worn my Truss, and who now enjoy its benefits, is considered sufficient to satisfy all unprejudiced minds of its utility and superiority. Many more certificates might have been presented, but the object of this publication precludes their appearance at this time.

The following certificates of highly respectable Physicians, who practice Medicine in this county, and who have had an opportunity of forming an opinion of my Truss, from its examination, its application to persons ruptured, and conversation with those who have worn it, will doubtless be sufficiently satisfactory to all Physicians, to induce them to give it a trial in their practice, and also induce those afflicted with Ruptures to procure for their own benefit my Truss, acknowledged to be superior to all others, by competent and disinterested judges.

Certificate of Dr. Chinn.

Having examined Dr. John L. Price's Patent Metallic Truss, for the cure of the different species of Hernia, I am decidedly of opinion that it possesses advantages over any *Instrument of the kind heretofore invented*, and have no hesitation in recommenning it as well calculated to afford *relief to all;* and in *many cases will permanently cure that distressing disease.* Given under my hand, this 26th day of Nov. 1834.

J. G. CHINN.

Certificate of Dr. Dickerson and Dr. A. B. Price.

This is to certify, that we have witnessed the application of Dr. Price's Patent Metallic Truss to many cases of Hernia, (Rupture) and have no hesitatiou in saying that it is the most valuable improvement of the kind ever yet presented to those afflicted with Rupture. Its being applicable to the cure of different varieties of this disease, and the convenience with which it can be worn night and day, are unquestionable evidences of its utility and superiority.

W. DICKERSON,
A. B. PRICE.

The certificates of many other Physicians of the first standing, might have been published, all testifying to the superior utility of my Truss, but those are deemed sufficient.

Persons wishing to purchase the privileges conferred by my Patent, in the exclusive use of my Truss, in Counties, or district of Counties, or States, can do so upon terms that will be very profitable to them, by making application to me at Nicholasville.

Also, persons wishing agencies, to apply it, who are competent and responsible, can obtain them upon advantageous terms. I have a supply of Trusses to suit any variety of case, constantly on hand. Charges moderate, and the poor relieved gratuitously.

JNO. L. PRICE, M. D.

Nicholasville, Dec. 10, 1834.

Agony in the Garden.

1. 'Tis midnight—and on Olive's brow
The star is dim'd, that lately shone;
'Tis midnight—in the garden now
The suff'ring Saviour prays alone.

2. 'Tis midnight—and from all remov'd,
Immanuel wrestles lone with fears;
E'en the disciple that he loves,
Heeds not his Master's griefs and tears.

3. 'Tis midnight—and for others' guilt,
The man of sorrows weeps in blood;
Yet he that hath in anguish knelt,
Is not forsaken by his God.

4. 'Tis midnight—from the heavenly plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

Spiritual Songs.

To-Day.

1. To-day the Saviour calls!
Ye wand'rers come;
O, ye benighted souls,
Why longer roam?

2. To-day the Saviour calls!
O, listen now:
Within these sacred walls
To Jesus bow.

3. To-day the Saviour calls!
For refuge fly;
The storm of vengeance falls;
Ruin is nigh.

4. The Spirit calls to-day!
Yield to his power:
O, grieve him not away;
'Tis mercy's hour. *Ib.*

For the Western Luminary.

What is the Reason?

What is the reason that there are real christians, whose hearts beat high in sympathy for the heathen, and yet will feel a kind of disappointment, as soon as they discover that this article relates to the moral condition of negroes!

What is the reason that there are many in the church, who give largely and freely to send a preached Gospel to distant lands, and yet never dream of providing one for their servants, who are just as far from heaven; and that too, when it could be done with half the expense and trouble!

What is the reason, that many pray even with tears, for the salvation of the Hindoo and the Chinese, and yet seldom, if indeed ever, think of offering up one single fervent supplication for the despised Africans who live in their own families!

What is the reason, that many professors of religion, so far from taking any pains to secure the attendance of their servants upon public preaching, scarcely ever inquire if they attend church!

What is the reason, that the christian father can bring his wife and children around the family altar, and yet *can't* make his servants attend, over whom he exercises ten times the authority!

What is the reason many profess seeming wonder that servants are so bad, tell lies, get drunk, steal, curse, and swear, and care so little about religion, when they have never taught them the consequences of such conduct, or even told them what religion was!

What is the reason, that not one negro child in ten, even in christian families, is taught to say the Lord's Prayer!

What is the reason, that servants cannot be called into the house a few minutes on the Sabbath day, and be affectionately addressed on the great concerns of the soul, by their christian owners!

What is the reason, that this is neglected by masters and mistresses, who are mothers and fathers in Israel; by Deacons, Elders, and Ministers of the everlasting gospel!

What is the reason, that many expect their servants to be free from every vice, and even punish them for lying, cursing, stealing, and drinking, and yet use no argument to deter them from such conduct—except this single one, "*If you do, I'll whip you!*"

What is the reason that some—yes, many professed christians say, without hesitation, "It makes negroes worse, to teach them to read the Bible;" when the Saviour himself commanded all, saying, "*Search the Scriptures!*" See John 5. 39.

What is the reason, that men will give thousands of dollars to send missionaries to teach the heathen to read the Bible, and count that Bible an invaluable jewel to themselves, and yet will not give ten dollars for their servants to be taught to read that very same book—nor even send them to school, if a school and teachers are provided, or if they do this, send them there without a book?

Humble follower of the meek and lowly Saviour—who may chance to read these lines, will you not go to your closet, and endeavor to answer as many of these questions as are applicable to yourself?

Would it be requiring too much of you, to go to that Saviour in prayer, and with an humble and repenting spirit, say, "Lord what wilt thou have me to do for my poor servants, whom I have so long neglected, for whose salvation I have so seldom prayed, for whose eternal interests I have done so little!"

Will it be too much for you to do for your servants' salvation, when Christ came from Heaven to bleed and die for thine? If so, then I fear that Heaven may never be given to thee.

PHILAFRICUS.

THE SABBATH—The British navy reached the acme of its fame when Lord Barham was first lord of the admirality. Lord B. was a devoted and consistent Christian. *He permitted no Sunday labors in the dock yards*, and yet managed to comply with the rapid and urgent demands of Nelson, whose circumstances and uncommon movements required no ordinary energy in the supply of his resources. Lord B's. wisdom and promptness were commended in the highest terms by Nelson himself.—*Vermont Chronicle.*

Criminality and Impolicy of the Traffic in Ardent Spirits.

It has been ascertained, from the most accurate calculations, that at least, thirty thousand deaths, every year, are caused by ardent spirits. Thirty thousand of our fellow-citizens, are, then annually consigned to a premature grave by the manufacture and sale of this article. But how shall we distribute the guilt of this destruction of human life? How shall we assign to each portion of liquor made and vended, its appropriate share in this horrid work? We cannot follow every dram, and mark its ravages upon the stomach, the nerves, and the brain. We have, however, a rule applicable in all such cases, and which, if applied here, will bring us to a sufficiently accurate result. We cannot follow the flight of each bullet, in a battle, and record its effect; but if we know the whole number discharged, and the number of individuals they destroyed, we can arrive at the average number of balls required to cause one death. Thus, if the number of balls discharged were one million, and the number of the slain ten thousand, it would be clear that every hundred balls had destroyed one life. In the same way, if an army of ten thousand should cut in pieces another of thirty thousand, we would say that the average which each individual of the ten thousand was to be considered as killing, was three, and he would be proportionably honored—though some *might* have performed more than this, and some less: On the same principle, we can learn the average quantity of ardent spirits that sends one soul to perdition. The whole number of gallons consumed among us, in a year, is fifty-six millions. Now divide this number by thirty thousand, the number of persons destroyed annually by intemperance, and you will find the result to be eighteen hundred and sixty-six.

There is one death, then, caused, for every eighteen hundred and sixty-six gallons of spirits made and vended. And every man who manufactures or sells eighteen hundred and sixty-six gallons of ardent spirits, must consider himself as having provided and set in operation the means of destruction for one soul. How can any one solace himself with the idea that the liquor which he sold destroyed *less* than the average; when there is just as much probability that it destroyed *more?* The greater probability, (as we allow in similar cases where our judgment is unbiased,) is, that it produced the average effect. And for this effect every such man should feel himself responsible.

But here the question may be asked by a dealer in this poison—"Am I responsible for effects which it was not my design to produce? I did not intend to cause the death of a fellow being by my traffic, but merely to make money. The answer is plain,—"*If you did not know that the work in which you were engaged was calculated to produce the effects which followed, you are not responsible for them; but if you did know it, you are responsible.*" This is a principle of common sense, and one which God's word clearly lays down. In the book of Exodus chap. 21, verses 28, 29, we find the following law of God. "If an ox gore a man or a woman that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner; and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and the owner also shall be put to death." Mark this well, the Divine Lawgiver holds a man responsible for the evils which accrue from his keeping, for his own interest, a thing which he knows to be mischievous in its tendencies. And most righteously is this done; for the man who keeps, for his own gain, an ox that he knows is disposed to kill, or sells liquor that he knows is apt to destroy, shows that he regards his own trifling pecuniary interests above the lives of his fellow-beings. And if their lives fall a sacrifice to his cupidity, he is answerable before heaven for their destruction. Suppose that one man manufactured or vended the whole amount of this destructive article, and knew that his traffic cost the lives of 30,000 of his fellow-men per year, many of whom died most miserable deaths, would he not be a monster if he did not abandon it? Would he not be bound to renounce it, though his gain might amount to $10,000,000 per year? Would he dare to go on treasuring up dollars soaked, in blood? But now the guilt and the gains are distributed among thousands; and on the same principle that one man would be bound to rid himself of the whole guilt at the sacrifice of the whole gains, each individual is bound to free himself from his share of the guilt at the expense of his portion of the gains. If the whole gain will not justify a man in assuming the whole guilt, neither will a small part of the gain justify a man in assuming a small part of the guilt.

I say nothing of the countless woes you make the victims of intemperance, their families, and society, suffer by your trade—this itself would accumulate, upon those who will continue it, incalculable guilt. But here is *blood* to be answered for;—here are the mournful and untimely deaths of 30,000 human beings to be every year accounted for, by those who, knowing the effects of ardent spirits, continue to make and sell.

Many of us remember the conduct of those British traders, who, in the last war, supplied the Indians of our frontiers with arms and ammunition, and thus enabled them to bathe our settlements in blood. We may remember the detestation which followed their deeds. From one extremity of our land to the other, deep execrations were poured upon them—their occupation was considered as inhuman, their character infamous. But why were these men viewed with such unmingled abhorrence? Why did the blood boil in our veins at the very mention of their names? Because they knew the horrors of Indian warfare, and yet were willing, *for the sake of their own gains*, to furnish the savage foe with his implements of destruction. They knew that they were letting loose the tomahawk and scalping knife upon our borders—they knew that the innocent would no longer sleep in security—they knew that the shrieks of mothers and their helpless children would break the silence of midnight, and that fires of desolation would light up the darkness of the woods—they knew that heaps of ashes and the blood and bones of the murdered, would alone mark the spot where many a happy family once dwelt—they knew that these were the legitimate effects of their traffic, and yet they pursued it with unrelenting activity. But listen now to the excuse which might be urged by one of those who armed the hands of the savage foe. "I did not perpetrate those ravages and murders. I did not even approve of them. My sole object in what I did was to make money. And it is not certain that any of the knives I sold ever tore the scalps from helpless infants, or that any tomahawk I sold ever dashed in the brains of the mother sheltering her babe from the grasp of a savage. The weapons and ammunition with which I furnished these ruthless destroyers may have been used only in the chase, while from some other traders they may have obtained those which were used for their cruel massacres." Would such an excuse palliate the conduct of the Indian trader, and shield him from infamy? And can the same plea justify him who arms the self-murderer and the destroyer of his own family, with the instrument for accomplishing his deadly work? If we know the consequences that are *likely* to follow our deeds, the common sentiment of mankind, as well as the word of the Eternal declare us answerable for them.

Sometimes the excuse is heard, that "if we do not make or sell, others will, and we may as well secure the profits, as permit others to enjoy them." Suppose an honest man should fall among pick-pockets, and one of them should steal his purse, and be afterwards apprehended, and brought to trial. What would be thought of the plea of the thief, if he should urge, that he saw the man surrounded by knaves all ready to plunder him, and knew that if he did not secure the booty some other would? The excuse of his pilferer would be just as valid as ours is, if we engage or continue in a practice we know to be wrong, because our withdrawal will be the signal for another to commence it. Take another illustration of this principle. In the last century there followed the European armies a multitude of abandoned women, who, always at the close of a battle, scattered themselves over the field to rifle the dead and the wounded. When one of them saw a wounded man whose dress held out the prospect of a tempting prize, she would creep slyly upon him, and with a mallet, which they always carried about them for this purpose, she would beat out his brains, lest he might resist her attempt to disencumber him of his watch and purse. Sometimes these wretches were detected, condemned, and executed. And what bar to her punishment could any such miscreant have interposed, by pleading the certainty that others would have committed the deed for which she was condemned, if she had declined it? If the plea would not justify one of these marauders, surely the same plea could not extenuate whatever of criminality is involved in the course of the liquor-dealer.—*President Young's Address.*

The Times.

Extract of a letter.

"I have spent the last five weeks in Albany, New York, and Philadelphia. The 'times are out of joint. The dog-star reigns and rages.' I never knew so much bad temper abroad as now. The multitude of parties are exceedingly fierce and spiteful—blood-thirsty, even, and that unto death. I forebode tumult and violence. A brain fever has seized all sorts of persons. A blood-letting only, I fear, can assuage the distemper.

'But mercy reigns above, though wrath below.'

"The part of an editor is *now* one of the most arduous. Pray teach men to 'speak the truth in love.' The spirit of many is horrible. It is not enough to do their duty—they must CONQUER—they must TRIUMPH—they must 'have whereof they may GLORY.' A burning thirst for pre-eminence and renown rages with fury. One pestilent dogma brought in and continues to nourish this deadly distemper. SUCCESS is *the measure of worth.* Like the old story—'Get money, my son—get money; honestly, if you can—but, *at any rate*, get money.' 'Be successful—bring something to pass—build an institution—form a society—get money—honestly if you can—but at any rate *succeed.* He is the great and good man, who succeeds; and his success is the test and measure of his worth.'—Unless this pernicious notion is put down, we shall all go to ruin."—*Vt. Chronicle.*

THE YOKE OF PRIDE AND THE YOKE OF HUMILITY.—There is the yoke of pride;—and who has not felt its weight?—There is scarcely a day of our lives in which pride is not hurt. Sometimes we meet with direct affronts; at other times, we do not think we are treated with the respect we deserve; at other times, we find that people do not entertain the opinion of us which we would wish them to hold; but above all, how often do we find ourselves lowered in our own opinions; and then, the yoke of pride becomes more uneasy, by our endeavors to regain our own good opinion and to hide the real state of the case from our conscience.

But the Christian's yoke is humility; its very nature depends upon humility: for no one has submitted to the service of Christ, or become his disciple, until fully sensible of his own unworthiness, and consequently, of his want of the merits of a Reedemer. Thus has the Christian become acquainted with the plague of his own heart; his sin has been often before him, and however deeply he may lament his guilt, he has lost that blind and haughty self-sufficiency that makes him uneasy at the neglect of others, or afraid to stand the scrutiny of self-examination.—*From Rev. C. Wolf's Sermons.*

SCOLDING.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

Temperance Almanac for 1835.

THE Temperance Almanack for 1835, prepared by the American Temperance Society, for sale at A. T. SKILLMAN'S and DR. WALLACE'S Book Stores. Price 37½ cts. per dozon.
Lexington, Dec. 3, 1834. 21-tf.

TO THE AFFLICTED.

DYSPEPSIA, indigestion, or a diseased state of the digestive organs, produces some or all of the following symptoms. Loss of appetite, nausea, heart-burn, flatulency, acid eructations, or belching, gnawing sensation in the stomach when empty, a sense of constriction and uneasiness in the throat, pain in the side—stomach—head—and sometimes in the shoulders, costiveness, sometimes alternately with diarrœha, chillness, or cold hands and feet, paleness, or sallowness of the countenance, soft flabby state of the skin, debility, languor, aversion to exercise, low or dejected spirits, palpation, disturbed sleep, dizziness, &c. Nor is the patient's mind in every case exempt from disturbance. The Temper frequently becomes irritable, the imagination easily disturbed with fearful forbodings.

Such are the effects upon the system of a diseased state of the digestive organs, that some or all and perhaps many other symptoms will be experienced by the patient, which are frequently taken for distinct diseases.

Among the many remedies proposed for these complaints none has proved so efficacious (if the testimony of thousands is to be believed) as DR. BLOODGOOD'S

ELIXIR OF HEALTH.

In passing through towns lately where it has been sold, I have found in every place gentlemen and ladies who have been in a low state of health from some chronic disease of the above description, some for a long time, and reduced very low, despairing of ever again enjoying health, who have been fully restored by this medicine alone. It has to my knowledge cured several of the dropsy. It is eminently qualified to restore health after attacks of fevers of every kind. For weakly and delicate children it is an invaluable medicine. It will entirely prevent children from being troubled with worms. It removes all billious complaints, and all obstructions of every kind, promoting a healthy action in all the secretions and excretions, on a due performance of which health materially depends. Its action is upon the stomach, liver and bowels, the prime regulators of the whole system; a diseased state of which causes most diseases. It is entirely Botonical in its composition and is highly approved by many scientific and eminent Physicians who have become acquainted with its great restorative powers,—so much so that some have administered more than a hundred bottles to their patients in a year. There is no deception in the medicine, references can be given to respectable citizens in this town who have experienced its benefits. It may be taken by all ages and both sexes with perfect safety.

H. EASTMAN.

Zanesville, Nov. 19, 1834.

This Elixir may be had at the Drug & Chemical Store of GEO. W. NORTON, opposite the Library, Main-Street, Lexington, Ky. Price $1 00 per bottle.
December 3, 1834. 2l-2m

J. T. FRAZER,
MERCHANT TAILOR.

HAS JUST RECEIVED, a splendid assortment of CLOTHS, CASSIMERES and VESTS of the best quality, and most fashionable colours.

Super Blue,	New Style Diagonal
Do. Black,	Cord and Stripe,
Do. Green,	Sup. Drab,
Do. Brown,	Do. Fawn,
A Steele Mixed,	Do. Blue of the first
Rich Wine Color,	quality,
Sup. black Cass., Single and Double Mill.	Fear not Coatings for Over-coats, first qual.

With a general assortment of Stocks, Suspenders, Gloves, Half Hose, fine Linen Shirts, and other articles too numerous to mention; all of which will be sold low for cash, as that is the article most needed at present.

J. T. FRAZER.

J. T. F. a few doors below Brennan's Hotel, thankful for past favors, would inform his friends and the public generally, that he continues to carry on the above business at the old and long established stand, formerly occupied by A. S. & E. H. Drake, where he will always be found ready to attend to any business in his line.

As his work is generally executed in a style equal to any in the United States, he would respectfully solicit a continuance of a share of the public patronage.

JUST RECEIVED from New-York, a supply of THE LATEST FASHIONS.

ALSO—A. F. Saguez's newly invented and patented *Self-Varying Rule*, with all which the craft shall be furnished on reasonable terms.

J. T. F.
Lexington, Nov. 12, 1834. 18-tf

NEW GOODS.

WM. H. RAMPEY,

IN order to give his friends and customers more elbow room, has taken those spacious Store rooms, No. 46, Main Street, (recently occupied by Johnson & Reynolds) where he is now opening a splendid assortment of

DRY GOODS,

Suitable for Fall and Winter Sales.

Selected by himself with great care in the Eastern Cities. His stock of the following articles is large, viz:

CLOTHS and CASSIMERES, all colors and qualities;
Cassinett and Satinetts, do.;
Mackinaw, Rose and Point BLANKETS;
Flannels and Baizes;
French, German and English Merinoes;
MERINO SHAWLS & HANDKERCHIEFS, (a great variety;)
Embroidered Thibet, do.;
Splendid Damask and Watered Moreens;
New Style CALICOES;
Black and Colored SILKS;
Philadelphia Silk Hats;
Fur Capes and Pilerines;
Fur, Cloth, and Seal skin CAPS;
20 Trunks Robinson's SHOES and GAITER BOOTS;
Fallman's Boots and Shoes for Gentlemen;
And a variety of other Goods usually kept in Dry Goods Houses.

He returns his sincere thanks to his former friends for their liberal patronage, and hopes by strict personal attention, to merit a continuance of their favors at his New Store.
Lexington, Nov. 12, 1834. 18-2m

Almanacs for 1835.

CHRISTIAN Almanac;
Palmer's Almanac;
Temperance Almanac;
Poor Richard's Almanac;
The Freeman's Almanac;
Comic Almanacs, various kinds.

Just received and for sale at SKILLMAN'S Book Store, Main-Street, Lexington.
November 19, 1834. 19-by

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.
Lexington, Sept. 17, 1834.

JAMES MARCH,
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St. second square above the Jail.

JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 52 tf

DR. ABERNETHY'S

HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.
Lexington, October 1, 1834. 12-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.
Lexington, September 3, 1834. 8-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of *Ready-Made Vests & Pantaloons,* and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833. 48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to.

R. WILLIS.
Lexington, August 27th, 1834. 7-tf.

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them.

GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.
Lexington, July 30, 1834. 3-tf.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by *4 doors below the Post Office.*

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18½ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 7 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51-tf

VAN DOREN'S

COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT

BOARDING SCHOOL

For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexing on, Ky. July 16, 1834. 1 tf

PLANK YARD

AND

GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage.

H. MAGUIRE
Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of *Indians*; Charles 12th, French and *English*; Helen, 10th vol Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49 -by

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by